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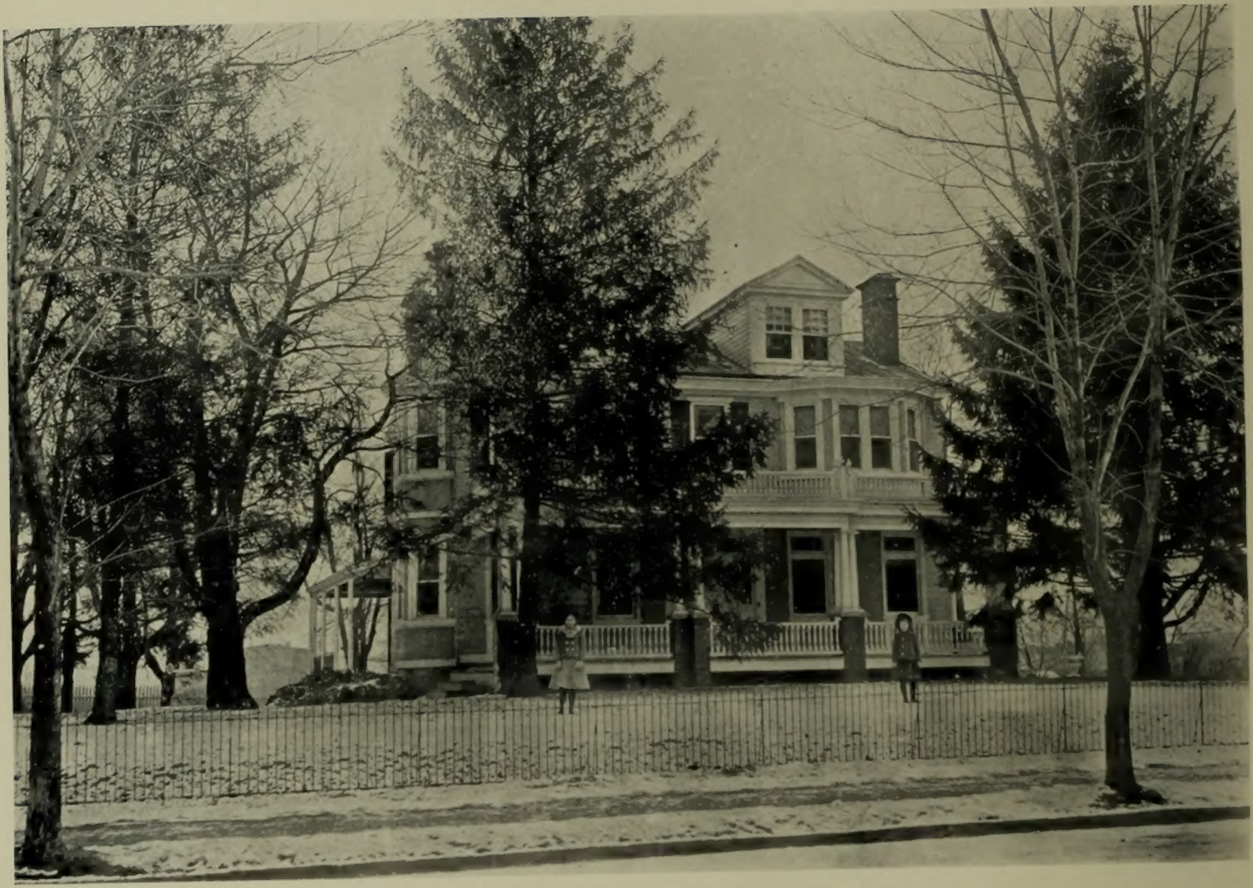

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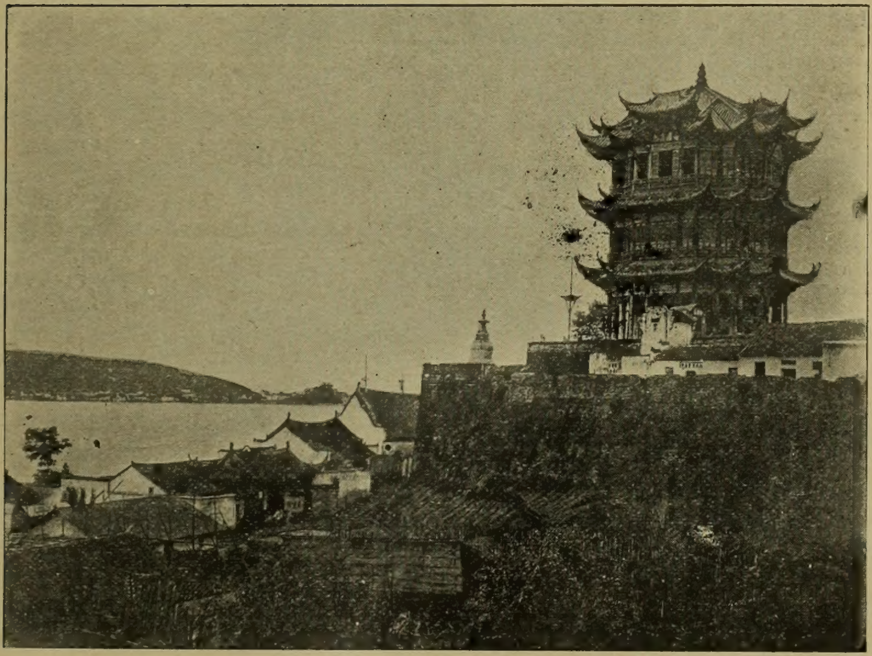

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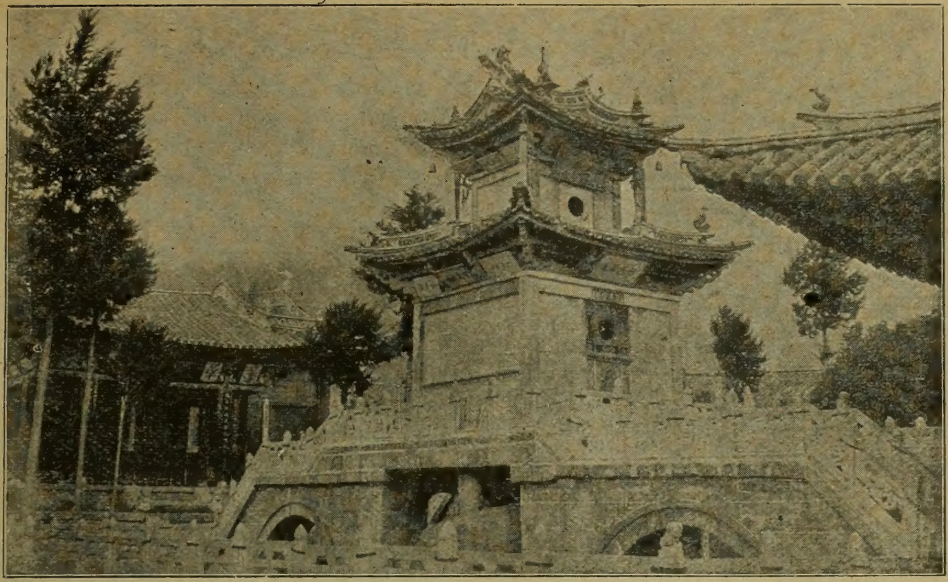

A SHRINE OF THE "GODDESS OF MERCY."

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CHINA'S MILLIONS

To the Members of the Prayer Union.

> "The land which the Lord thy God careth (or seeketh) for; the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year."

Dear Friend in Christ:—

The verse of Scripture above, which we have chosen for our Prayer Union text for the present year, is full of blessed suggestions. It was written concerning the Lord's relationship to the land of Israel, and primarily, to this and only to this. Considered thus, the verse has three aspects; it is history, it is promise and it is prophecy. As history, it points out the fact that God's tender thought is always upon the land of Palestine; as promise, it indicates that there will never be a time, until God's earthly purposes are fulfilled, when His care will not be over it; and as prophecy, it declares that the day will come — and possibly it is not far distant — when power will follow thought and love, and when the almighty hand will make the land that is now desolate, once more "the pleasant land," full of fruitfulness, the peaceful home of a redeemed and sanctified people, and the praise and joy of the whole earth. How deeply the heart is stirred as one thinks of God's infinite grace and love in choosing any portion of this earth's surface for such blessing, and especially in choosing that part which, when it held its rightful Creator and King, despised Him, rejected Him, crucified Him, and at last shut Him out of sight from the eyes of men in its garden-tomb as unworthy to live. But so it is ever with God. Where sin abounds, grace much more abounds. And so we look backward, understanding that there has never been a year in which the Lord has not cared for the land of Israel, desiring for it nothing but good; and so we believe for the present, that the eyes of the Lord are ever upon it, and that He is but waiting from one part of the year to the other, to open the hand that will once more bless His land; and so also we look forward, and are assured with all certainty that the day will come when from spring to summer, and from summer to winter, and thus the whole year round, through every month and week and day and hour, His power will be over the land which has been so long a byword, to make it the desire of all the nations and the joy of the whole earth.

Were the above all that we could obtain from the verse which we have chosen, we should have to pause. We could give our praise to Jehovah-God for all that He is to the land of Israel; but there we would have to stop; and our thanksgiving would die away. But this is not all. In a very real sense, God's ways of blessing are ever the same, for "the gifts and callings of God are without repentance." This becomes evident when we think of His relationship to the land of Israel. In the first place, He has chosen the land of Israel, not because His love is centered upon that land to the exclusion of all the other parts of the earth, but rather, that expressing His love to that land, He may express through it, the same love to the lands round about it, to the uttermost parts of the earth. Besides, this land is nothing except as it stands for its people, and the reason why God's thought is ever so tenderly upon the land of Israel is, because His thought is as tenderly upon the people of Israel. Moreover, God loves Israel, not that He may reject the nations of the earth, but rather that through Israel He may bless the nations of the earth. So then God loves all lands and every part of the earth, and so likewise He loves all peoples and every nation. It is not too much to say, therefore, even for the present time, that China is a land which the Lord our God careth and seeketh for; yea, we may be assured that the eyes of the Lord our God are always upon it, from the beginning of the year even unto the end of the year.

We have had abundance of reason during the past years to believe that the above conclusion is accurately true, especially from a missionary standpoint. The history of Missions is a positive proof of this. Some have questioned, however, and some still question as to whether this is the fact as related to the past two years, during which the land rejected the Lord's annointed, as Palestine rejected the Anointed One. And certainly it takes faith to stand over the mangled forms of those who have suffered martyrdom, and beside new-made graves where valued lives lie still in death, and say with faltering breath, that "God is Love," and that this is a land which the Lord our God careth for from the beginning of the year even unto the end of the year. But the eyes of faith see things which the natural eye may never see, and faith triumphs where natural trust would die and be buried. And so we dare to believe that God's thought and care have been over China during all the past, including the last years of suffering and death. The land of China has been loved by God our Father, and has been tenderly loved, even in the midst of judgment poured out upon her. In the first place, His love has been expressed toward His church in that land by the great honor which He has given His people in somewhat filling up that which is left over of the sufferings of Christ. Then we may believe that the lives which have been laid low are seed which have fallen into good ground and which will yet bring forth a glorious harvest. Besides this, God has now flung open the doors throughout the land as never before, and has brought His people out from their places of retreat with a high hand, as He brought Israel out of Egypt, to plant throughout the land as vines are planted upon hillsides and in valleys, to bear blessed fruit for the glory of God. God has already in this year done great things and the proof is before us that the land is one which the Lord our God seeketh and careth for, and that His eyes are upon it from the beginning of the year. And as the hours and weeks and months will roll on, we shall see — perhaps as never before — that the land is one which in a pre-eminent way, the Lord our God careth and seeketh for, not only from the beginning, but also unto the end of the year.

Beloved friend, you and I are the Lord's remembrancers. What He did in the past for the land of Israel, He did in answer to the prayers of His saints; what He is doing for that land is in response to the intercession of other of His saints; and what He will do for it will be just in proportion as the Lord's people wait upon Him and give Him no rest until His purposes are accomplished upon it. And so with China. We mourn that the voice of prayer in Israel's camps is no longer heard. Are we keeping our watch with God? We believe, if only Israel would turn to the Lord and call upon Him, that Palestine would once more receive the blessing of the Lord and become like a fruitful field. Are we confident that our petitions will be heard for China, that there may be speedily gathered out there a people for our Savior's name? There is new need for prayer, and there is new need for faith, for Israel and Israel's land, and for the whole earth. Shall we not turn back to God, believing that He is, and that He is a rewarder of them that diligently seek Him, in this the beginning of a new year, and shall we not continue in our seeking after Him throughout the year, to its very end. If we may only do this, we believe that it will be more than ever manifestly true, that even China is a land which the Lord our God careth and seeketh for, and that the eyes of the Lord are always upon it from the beginning of the year even unto the ending of the year.

Trusting that these suggestions will come to you as from the Lord, and with loving and ever grateful remembrances for all you are to us, to the Mission and to China,

I remain,

Your faithful servant in Christ,

Henry W. Frost.

BREACH IN CITY WALL OF PAO TING-FU AS A PUNISHMENT TO THE CHINESE.

Interesting Ceremony—Mandarin makes a Present to Lady Missionaries.

BY MISS HETTIE FLEMING.

Kuei-ki, Kiang-si,

WEDNESDAY, August 21st, was a red-letter day in Kuei-ki. The occasion was our retiring official, named Chang, presenting us with a "pien" — a board, seven feet by three feet, painted a brilliant red, and adorned with four large gold characters and other small ones, saying to whom the pien was presented and who the donor. He called himself "one who knows Kuei-ki matters," instead of using another character the same sound but different tone and meaning "rules" — which would have read, "one who rules Kuei-ki." The meaning of the four characters is "The Lord is competent to be a teacher (or sage)." It could also be read "a master" or "leader." We had due notice beforehand, and the pastor found out the correct things to be provided for the guests who would come to offer congratulations. The seed inside the flower of the arrowroot, called lien-tsi, was to be cooked with a kind of sugar candy and served hot, in basins. Besides there were to be six kinds of sweetmeats set out on each table, and, of course, tea. The preparation of the lien-tsi took some time; they had to be scalded first with boiling water, and, I think, soda. This loosened the skins. Then the cook had to rub them with his hands, and keep rinsing them with fresh cold water until all the skins were removed. At this stage we and some of the school children came to the rescue. Each seed had to be split open, and the tiny little leaf just ready to burst through had to be picked out. Then the lien-tsi were boiled and sugar candy added and they were ready for serving up. In our guest-room we set two tables and sixteen polished chairs — eight to a table. Everything was set out in readiness, even to the tea leaves being put into the tea basins, eight of which on red trays stood on a small table, or tea bench, on either side of the room. My man was up from Ing-tuen, and, with the cook, waited nicely on the guests.

MISSIONARIES OF THE C. I. M. AND FRIENDS AT KESWICK, ENGLAND, 1901.

THE PROCESSION.

The "pien" was to be brought with blowing of trumpets, flags, scarlet umbrellas, etc., at 11 a.m. Our pastor, one teacher, and elders, were arrayed in long gowns waiting to meet the guests at the big chapel door. The center was cleared so that the procession could walk to the top, where on what has to do duty as the east side (place of honor) the pien was to be hung. Iron hooks and everything was in readiness. We got ready in our best gowns — rather we were all ready to put them on at the last minute as it was too hot to sit in them. We thought we would hear the music some distance off, so would have warning, but suddenly there came a burst of sound at the chapel door and we had to fly, throwing on our top dresses as we went, and only reached our places in the nick of time to bow and receive the congratulations of the gentry. The hall seemed full, and the trumpeters blew lustily. The gentry were all in full dress, even to top boots and hats. They had yellowish gauze gowns, and over them black figured gauze ones, somewhat shorter, high boots up to their knees, and yellow hats like mushrooms, on the top of which was the button or badge of their respective degrees, and long red tassels. We stood at the top of the hall on the west and bowed to the east. Then the gentry went into the guest room, and the men served tea, etc. Money was distributed to all the flag-bearers, musicians, card-bearers, etc. After bowing to the first batch of guests we vanished from the public gaze until recalled to see the "pien" hoisted into position to the sound of trumpets.

After the guests had disposed of the refreshments provided, we had to appear again to give a parting bow. We had to go through this ceremony with each of the succeeding arrivals. All the mandarins came in turn, with the exception of the customs' mandarin. The military man came on a white horse, and the others in chairs. All the officials wore official dress. They must have been warm. The outside garment was a rich figured plum-colored silk — I believe after all it was plain. A square of rich embroidery, reminding one of the breast-plate of the high priest, adorned the front and back of these garments. A string of beads went round the neck and hung to below the waist. They looked like carved ivory, but once I had such a necklace in my hands and found the beads were China fretwork. I think they are part of the badge of office. Second to the last came the retiring head mandarin of our city. He is a relative of Chang-chih-tong, the great viceroy, whose fame must have reached America. He came alone. I had to thank him for his presentation. It was a great honor, and the most public way he could mark his respect to us and the cause we represent. He invited us in person to dine two days later. After he had left, the new mandarin, named Kueh, arrived. He cannot compare with Chang-lao-ie. We all regret his going. I think our reception (if we can dignify it with such a name) lasted about three hours.

VISIT TO THE MANDARINS' WIVES.

Friday last a servant woman was sent early in the morning to ask what time chairs should be sent for us. I fixed eleven o'clock, and we made our preparations accordingly. Pretty well up to time, four four-bearer chairs arrived, and one of the secretaries bought Chang-loa-ie's card. With a good deal of shouting on the part of secretary and coolies, we set off. Arriving at our destination serving women came out, and took our hands, led us through the front hall, where gentlemen would be received, into the inner one, where the first wife and the second wife, welcomed us. The wife of another mandarin, and Uang-nai-nai, wife of one of the grandees of the city, were the only other guests, so that with our four selves, we were the right number for a table, i.e., eight. The two wives were apparently very happy together. The younger one knows characters, and when not busy with household affairs or embroidery, she reads the New Testament to the elder one. I am sorry to say the elder one takes opium; she took it first for some sickness, and then got the craving for the drug.

We must have spent four hours there, talking, drinking tea, and dining. The younger wife, as we were talking about the sufferings of our Lord for us, shook her head so sadly and said "Jesus suffered." She seemed so touched. Before the actual meal we stood up and asked a blessing. Mrs. Hu, I believe, expects the Lord to save her. She is not so intelligent as the other women, having never travelled. It was very hot while there. We took off — rather some did — our outer dresses that would spoil, and sat in our washing muslin ones. Slave girls fanned us while we ate, and handed the water pipe to their mistresses, and periodically brought round hot water to wash our hands and lips. Everything was deliciously cooked and served. We lost count of the courses. It was not a formal gathering at all. We chatted freely. About four o'clock I suggested that we would like to return home, and the coolies were sent for, and we started for home after a succession of parting bows. One bow is not sufficient, we have to keep bowing until out of sight.

A Visit to Peking.

BY MR. P. V. AMBLER.

WE left Shanghai just ten days ago, that is, August 10th, by the S.S. Tsin-chu. We were three in all, Mr. Soderstrom, Mr. C. Judd, and myself. We had a very fine passage, and stayed at Chefoo for a few hours, where we went ashore and saw the C.I.M. schools. It is a very beautiful spot, and a fine place for the children. There is also a large medical work done here among the Chinese. About 12 a.m. we got on board our steamer again, having been joined by two more brethren, Messrs. Belcher and Middleton. Next day, about 11 a.m., we arrived at the Taku bar, a place where the water is not very deep, and boats have to wait until the tide rises before they can float over. We just managed to cross, with a good deal of scraping on the sand.

Some twelve miles farther brought us to the mouth of the Pe-tai River, the river where so many Chinese bodies were seen floating after the awful siege at Tientsin. As we went up the river, the engineer pointed out to us the various forts which the Powers had taken one by one. We saw their flags floating over them; they are (that is the forts) to be razed to the ground. One can see what a very narrow escape the foreigners had, and how well prepared the Chinese were. Our steamer having anchored, we took native boats to the shore, where there is a railway station (at present in charge of the English). All the stations are guarded, and are under the control of the military. Taku is about thirty miles from Tientsin. It was quite a study to see the different faces one continually passed — Italians, Japs, French, Russians, Indians, and Chinese of course.

We arrived at Tientsin rather late. However, Mr. Mills, who is in charge here, met and took us to the Mission premises. During the evening, as we sat at tea, he described to us the marvellous way God had delivered them during the siege. Several shells and bullets struck the house. One shell Mr. Mills showed us fell into the C.I.M., but never went off. A military friend of his afterwards drew the charge, and after examining it said he could only account for its not going off as a miracle for the fire was just a hair's breadth from the charge of powder. Those who were at Ladysmith, and who were also at Tientsin, say there is no comparing the two places. Shells came into the town like rain. All the outside places are in ruins. There were only 3,000 men to defend the place. Many of the generals were in favor of leaving the place but the English objected. Had Tientsin gone, nothing could have saved Peking. How good God has been to us as a nation! Truly, He answered the many prayers that were then ascending.

Next day, Saturday, 23rd, we left by train for Peking, a distance of about ninety miles. One of the stations we stopped at on the way was Yang-tsien, where Admiral Seymour had such a hard time. To see the Chinese coming round the train to sell fruit and cakes, etc., you would not know anything had happened were you not acquainted with last year's troubles. We arrived at Peking about 7.30 p.m., where we were kindly met by Mr. Cheeseman, of the Blind School, Peking. This is the place we are now staying at. Mr. Murray, whom you have no doubt heard of, has a method of teaching the blind to read, write, and play the organ. He is a good friend to the C.I.M., and has been most kind to us. On Sunday some of us attended meetings for the Chinese held by the London Mission, and in the afternoon went to the English meeting held at the Presbyterian Mission.

On Monday we saw several places of interest — the English consulate, where all the foreigners were during the siege. Tuesday we went to see the Temple of Heaven and the Temple of the Sun, and also the Altar of the Universe, where the Emperor prays once a year. All these places are very interesting to see, and being very ancient and famous, it is a privilege to be able to see these rare sights. We also got permission and visited the Emperor's Palace, and the Forbidden City, which is in charge of the Americans. We saw the place the Emperor had fled from. We have also been to see the Temple of Confucius, where a tablet has been set up to him. Near to that lies the Lama Temple, which is full of Indian idols, one of which is seventy-five odd feet high. There are about 500 priests here, and we saw many of them reciting their prayers. Truly 'tis a sad sight, and made one think how we need to preach the Gospel, which is the power of God, and the only way of deliverance — please pray for us. Millions are perishing, and the obstacles we encounter are many. You are priests with priestly power. Who knows how, in answer to your petitions, many of the powers of darkness will have to fall back as the angel of the Lord goes out to the fight?

Encouragement in Western China.

BY MR. E. J. FARRENT, SUI-FU.

On September 2nd, two of us started on an itinerating journey. We have taken our time, walking about twenty-five miles a day, and stopping at many market places preaching and selling books; we sold over 2,000 cash worth in a few days. In the second large city at which we arrived, named the Perpetual City, we found to our great joy quite fifty or sixty people who profess to be real seekers after the truth. There are only two men baptized in the city, but it is a long while since I have met one so full of earnestness and joy as is one of these young men. He is a teacher of a class, is wealthy, and has a great influence over the numbers who meet together for worship. While there we had the joy of conducting worship in one of the largest inns of the city, for three successive evenings — the three days we spent there.

From the Perpetual City we came to our out-station — Little Creek. Here, too, much to my joy, I found sixty names of people interested, some coming ten and twenty miles to worship on the Sabbath. Our hired shop, which we use for preaching purposes, is far too small for us, even when forms are placed out on the footpath. I am told there are quite twenty stay away because there is not even standing room for them. Then there is another inconvenience, the shop opens on to a very narrow street, with a high wall opposite. On the left side is a tea shop, and on the right a wine shop. Then just as one is in the middle of prayer or preaching, ten or twelve horses will pass with bells attached to their collars; we simply have to wait until they have passed. It was, I am told, very hard to rent even this place when we wanted to open a hall some years ago. I am pleased to say the members, enquirers, etc., have subscribed about £17 towards the purchase of a piece of ground, and we hope ere long to have a chapel which will seat about 200. I think their idea is to buy a piece of ground and give it to the Mission, and get the Mission to build.

FOUR BAPTISMS.

I had the joy of baptizing four men here (at Little Creek) yesterday in the river, in the presence of about 1,000. The little bit of history connected with each one is interesting. First was a man named Mr. Fish, aged fifty-seven. Two years ago Mr. King baptized his son, who was then sixteen years of age. At that time the father was just getting over his dislike to the foreigner. When first his son came to the meetings the father would come to the hall and call him out, and beat him for going to the foreigner's place. At the time of the boy's baptism the father gave his consent but said he himself would not have anything to do with us. The boy by his gentleness and constant talking about the doctrine to his father has won him over, and it was my joy to receive him into the visible church. The boy has a young wife, to whom he tells of the love of Jesus, and at the same time is also teaching her to read. "A little child shall lead them." It is grand to see how reverently the father stands at prayer and when singing. He reads just a few characters.

The second baptized was a young man named Mr. Field. His age is twenty-two. He has been learning the doctrine about three years. He religiously keeps the Sabbath. About two years ago he was seeking a situation and told his master he wished to keep the Sabbath, and if he was willing he would suggest that his wages be a little lower than the others in the shop. The boy loves to talk, and does good along this line, but, alas, he also does harm at times, but there seems no doubt as to his sincerity in worshipping the One True God.

The third was a man named Mr. Dun, his age is thirty-four. He, too, has been learning the doctrine about three years. He is one of those big, burly fellows, more like an overgrown boy, a blacksmith by trade. I remember when I paid my first visit to Little Creek, I could not talk much, the brotherly interest he took in me, always walking a few steps behind me, always wearing wooden clogs and trying to tell me everything. He told me that when he first heard about Jesus he thought He was a foreign idol, a common thought in China where the people are brought up under the noses of the horrible looking things. As he understood more, he thought if he entered the foreign religion he would be half a foreigner, and that touched his pride — one was surprised that he had any pride. It is hard to get from the converts all the strange things they think, and hear said of us.

The fourth man was Mr. Brown. He has known the Gospel ever since he was a school-boy. He has done a lot of tract selling, but had not been baptized. He was to have been baptized some years ago, by Dr. Cameron, of our Mission, but the doctor was taken ill and died the night before the man was to be baptized. He has up to the present had rather a roving life, and has for this reason not been baptized. He was a carpenter for six years. He is a nephew of our evangelist. The first three named, lost all their things last year through the riot. I am inclined to think it did them no harm, and they seem to be purer and brighter because of having been through the fire.

TEMPLE CUT IN CLIFF OF ROCK, WEST CHINA.

Interesting Letter from Mr. W. P. Knight, Wuhu.

WE are indeed glad that God in His good providence has once more brought us to this land. And now we are settled down in what is to be our place of service for some time at least. Wuhu is a large and busy city, about 200 miles up the Yangtse River from Shanghai, and is sixty miles below my old station of Ganking. The C.I.M. has two houses in this place, one on a busy street, where Mr. and Mrs. Duffy live and carry on the church work, street-chapel preaching, etc. The other house is a large foreign built place put up some years ago and intended for a place to entertain Missionaries passing to and fro from different parts of the Province, and is a residence for the business secretary of the Province.

We should never have chosen business work for our service out here, but God has chosen it for us and we are glad to be in the place of His appointment, for that is always the place of blessing. I have an office and have to keep the mission account books, order stores for the workers in the interior stations, forward their letters and their remittances, meet steamers when workers are coming up from Shanghai into the Province, get passports from the British Consul here, and, in short, do the needed business work for the Misionaries, thus leaving them free for direct spiritual evangelistic work.

Wuhu is what is called a treaty port. The custom-house here is in charge of foreigners and there is also a British Consulate. There are six other missions here beside the C.I.M., and the Roman Catholics are also very strong here. Their priests are Frenchmen. Wuhu is the center of the rice trade of the Province of Anhuei, and in the springtime large, slow-going vessels come up and load with rice for all parts. It is situated on a fertile plain, with ranges of high hills in the distance. Our house is two miles out of the city, on top of a hill, from which we can get a view of the great River Yangtse and see the steamers as they pass up and down. This last summer the hills around have been covered with the little mat huts of thousands of refugees who have suffered the loss of their all by the breaking of the banks of the river and flooding of the country. Many have now gone back to their homes, but many still remain, and relief is being given in the form of road-making, for which the men get a small daily wage.

Many of the poor women and children go to a rice-kitchen opened in a temple by Miss Mitchell, a Methodist Missionary. My wife and I called in at this temple the other day and it was indeed a strange scene that met our eyes. The grown-up women were seated in one row, whilst a mat shed near by was filled with 150 children. There were no chairs, but all squatted in long rows on straw spread over the mud floor of the little temple. A screen was hung in front of the idols; what a contrast between Christianity and idolatry, the images powerless to help, whilst Christian hearts and hands were busy with ministry to the poor, the outcasts, the miserable. Great buckets of rice were carried up between the rows of hungry, writhing folks, and how the chopsticks did fly, and how the rice did disappear! Scores were waiting to take the places of those who were fed, and day by day the good work goes on.

The Gospel is simply told to these people and work on garments is provided for them, the little boys are taught to make straw shoes; rooms of some mat huts are very small and my heart ached as I have peered inside and have seen a whole family huddled together in utter wretchedness, sleeping on the ground and with the prospect of winter coming on. One of our Missionaries writes from the northern Province of Shensi, that in three counties, seventy per cent. of the people have died from the famine. Poor China! with fighting, flood and famine, she is indeed passing through a time of trial.

We are finding the cost of civilization. A new duty of five per cent. is levied by the customs on imports, and we find things of all descriptions far more expensive than a few years ago. China tells the foreigner that she will pay an indemnity and then proceeds to take it out of the foreigner's pocket in order to do so.

Out on these hills there are multitudes of graves; last week I saw a funeral passing by and saw a small boy going ahead with a basket over his arm, dropping pieces of paper as he went; each piece of paper was supposed to represent so much money and he was paying toll to the demon spirits along the road, for the passing of the corpse. There is a large temple near by, and as I sit in my office I can now see the top of the pagoda, or tower, which is supposed to bring good luck to the city.

With a fellow-missionary I visited the temple recently. Like all temples, it was a peculiar mixture of squalor and grandeur. It is built in successive courtyards, opening out of each other. The large statute of Buddha was of course the principal idol, though I suppose there must be 100 there, large and small. The idol is very large and has a scaffolding around it as at present it is being repainted and gilded. On the mud floor before it lay the cabbages of the priests spread out to dry for their winter use. One was struck by the utter want of reverence for chief idol of the temple even. The shaven priests were very friendly and asked us to sit down and drink tea; they moved about in the dim light of the dark, high room, placing incense before the various idols; on being asked what deity one of the idols represented, the old priest replied with a laugh, "I really forget what that is, but there is a descriptive tablet behind each idol; you can look and see for yourselves." Truly, "The heathen in his blindness, bows down to wood and stone."

The people here are perfectly friendly and all over the Province there is an open door for the Gospel. Many of our Missionaries, I am glad to say, are going up a three months' journey into the far interior, for God is opening the door once more for His Church to go forward with the message of His grace and love. What a unique opportunity; China is slowly opening, things foreign are more and more in evidence, the steamers are multiplying on the water-ways, the merchant is coming in with his wares and the people are anxious, many of them, to learn English and become more acquainted with the west. Shall the Missionary be behind? Men and women are urgently needed to enter the re-opened doors and fill up the places of those who have fallen.

TWO MORE NEW MISSIONARIES.

MISS L. McMORRAN, TORONTO.

MISS I. A. CRAIG, TORONTO.

Great Convention of Students will Meet in Toronto.

THE Fourth International Convention of the Student Volunteer Movement will meet in Toronto, Canada, February 26th to March 2nd. The previous conventions were held at Cleveland in 1891, in Detroit in 1894, and in Cleveland in 1898, and were the largest meetings of students ever held. The last one was attended by over 2,200 delegates. Students will be sent as delegates from the institutions of higher learning from all sections of the United States and Canada and it is probable that 500 institutions will be thus represented. Those in attendance will also include professors, national leaders of young people's organizations, returned Missionaries, representatives of Foreign Mission Boards, and editors of religious papers.

The program will consist of addresses during the morning and evening sessions, and section meetings for the consideration of missions from the standpoint of phases of work, the different missionary lands and of the denominations which are represented. The addresses which will be given will deal with the obligation of promoting the Missionary enterprise, the means which are essential to its success and its relation to the students of ths continent. Among the speakers are Mr. Robert E. Speer, Mr. John R. Mott, who will return from his tour around the world to preside at this convention, Right Rev. M. L Baldwin, Bishop of Huron, Mr. L. D. Wishard, the first College Young Men's Christian Association Secretary, Bishop Galloway, President Capen, of the American Board of Foreign Missions, Dr. and Mrs. F. Howard Taylor, of China, and many returned Missionaries and secretaries of Foreign Mission Boards. Student Christian leaders of other lands will also participate.

As the citizens of Toronto will entertain the delegates to the number of 2,500, the only necessary cost of attendance will be the travelling expenses. Reduced rates have been granted by the railways. It is not expected that the majority of those attending will be prospective Missionaries, but that the majority will be Christian students who are not volunteers.

The Student Volunteer Movement for Foreign Missions, which calls this convention, is one of the most remarkable enterprises of students the world has seen. It was started in 1886, when at the first Northfield Student Conference 100 students expressed their desire and purpose to become foreign Missionaries. The call to missions was taken the following year by two Princeton students to the colleges of the country. Two years later the Movement was definitely organized. As a result of its work several thousand capable college men and women have been led to form the purpose to spend their lives on the mission field, 1,800 have already been sent out by the regular Missionary Boards, while similar movements have been inaugurated in Great Britain, Germany, Switzerland, Scandinavia, South Africa, Australia and other countries.

List of Missionaries

Who have left for China, in connection with C.I.M., from America, since Oct. 1901.

RETURNING MISSIONARIES.

Miss M. King	Sailed	Sept. 9. 1901
Rev. W. P. and Mrs. Knight	"	Oct. 1, 1901
1 child.		
Rev. A. W. and Mrs. Lagerquist	"	" " "
4 children.		
Miss T. Miller	"	" " "
Rev. H. A. and Mrs. Sibley	"	Oct. 15. 1901
3 children.		
G. J. and Mrs. Marshall	"	" " "
2 children.		
Miss G. Irvin	"	" " "
Miss R. Palmer	"	Jan. 14. 1902

NEW MISSIONARIES.

Miss E. G. Taylor	Sailed	Sept. 9. 1901
Miss M. E. Waters	"	Oct. 1. 1901
W. H. Hockman	"	" " "
H. McLean	"	" " "
Dr. W. T. Clark	"	Dec. 3. 1901
Dr. Jno. MacWillie	"	" " "
Miss I. A. Craig	"	Jan. 14. 1902
Miss L. L. McMorran	"	" " "

EXPECT TO SAIL IN FEBRUARY.

Miss M. Hancock	Returning
Miss A. C. Lay	New Missionary

A Week among the Villages of Shantong.

BY MISS L. TILLEY, NINGHAI.

IN my last journal to you, I told you of the visit Miss Wood and I made to a village about seven or eight miles from here — a place called "Lin-Kia-K'eo."

I have just returned from another four days' visit to that same village and the surrounding places, and I think you will probably be interested in hearing more of the work there. This time Miss Wood was not able to go, so I took Mrs. Iang, our evangelist's wife with me. We left here last Wednesday morning as soon after breakfast as possible. Mrs. Iang and I went in a litter and Mr. Iang walked.

It was rather amusing to see the crowd of at least one hundred people, who had gathered in front of our house to see us start. Such a crowd! Watching us with such interest and commenting on our every movement. We had to go along one of the principal business streets of the city and as it was market day and many people out, we were questioned over and over again about "where we were going?" "Why we were going?" "Whom we were going to stay with?" etc. The Chinese never seem to get tired asking questions and we never cease to be objects of curiosity. After we were out of the city, it was much quieter and we could then fully enjoy the beautiful day and the lovely scenery. Everything seemed to speak of God, and I felt much drawn out in prayer that the true light would shine into the dark hearts of the people to whom we were going. We arrived at Lin-Kia-K'eo just before noon, after a ride of nearly two and a half hours. We were welcomed by a large crowd of people, many of whom recognized me, and seemed very glad to see me again. Crowds of the village children ran before us to announce to Mrs. Lin the arrival of her guests.

After the usual greetings we were invited to sit on the "K'ang" (raised brick-bed) in the room that had been prepared for us and partake of a little refreshment, poached eggs in basins, to be eaten with chopsticks! These Mrs. Lin had prepared for us while we were getting out of our litter, and while our bedding was being removed into our room. You know, of course, that we always take bedding with us if we go out to stay.

A large crowd of women and children followed us into the house and the room in which we were was simply packed as close as it could be. About fifteen or so women sitting on the brick-bed beside us, and all the rest occupying all the standing room available, all watching us with the keenest interest and asking innumerable questions. Our hostess, meanwhile, prepared dinner for us, which was ready about an hour later. When ready the daughter-in-law bought it in on a tray, and placing it on the K'ang in front of us said, "Please eat. Eat till you are full."

We did eat it and enjoyed it very much. It consisted of basins of rice, eggs and fish, chicken and cabbage, all nicely cooked and as I said before, I enjoyed it, but I could not eat enough to satisfy them. I cannot manage more than one bowl of rice, etc., but they think three none too many.

By the time we had finished the meal it was two o'clock and as the people were too many to conveniently talk to in the house, we went out into the garden, where we stayed until about 5.30 p.m., when it was getting dark and rather cool.

Mr. Iang and I took turns in speaking to the people, and they seemed very much interested, though I really did not see any real sign of conviction among them. However, the Word of God had been given them and has He not said that it shall not return void?

We sold quite a number of Gospels and two New Testaments. That afternoon I saw for the first time, a leper in the advanced stage of the disease. Her hands were all gone, they had dropped off joint by joint. Her feet were also partially gone, and she had no use of her limbs. Her daughter-in-law had carried her nearly a mile and the remaining distance from the home, she had crawled on her arms and knees. Her eyes looked very peculiar, they seemed to be sinking in the sockets, and she was losing her eye-sight and wanted to know if I could not do anything for her. If I could and would, she said, "I will give you anything and everything you want. I will never forget you." Her pleadings were most pitiful. How glad I was, that though I could not help her physically, I could point her to the great Physician, could tell her of redemption through Him; of life; eternal life; of a home above for her, of a new body free from all suffering and disease, if only she was willing to turn to and trust Jesus. I told her the story of Jesus' love over and over again, so did Mrs. Iang, but her mind was so full of her poor, weak body, that she seemed not to care about what we told her, but we are praying that the truth may not be without effect upon her. My heart yearned over her, and I thought of the time when Jesus, by His mighty touch, healed such as she. How wonderful it must have been to see lepers healed! This woman is quite rich, so the people told me.

Thursday morning we spent in a village called "Peh-San," about a mile from Mrs. Lin's home. Mrs. Iang and I went from house to house visiting, and in each place we had a room full of people, probably twenty or thirty at least. Meanwhile, Mr. Iang and Mr. Lin preached aud sold books on the streets. The people in that village listened well, and promised to go to Mr. Lin's home on Sundays, to the service he holds, to hear more of the truth.

CHINESE GIRLS' HEAD-DRESS.

As well as visiting in these different villages, we had several meetings in the home of Mr. Lin, one held each morning from eight till nine, and one each evening after our tea. Mr. Iang conducted these meetings and many questions were asked by those who attended.

Perhaps 8 a.m. seems rather early to you for a meeting, but it was not early for them, for we were up every morning by 4.30 o'clock and breakfasted at six.

Any spare time I had, I helped Mrs. Lin, her daughter and daughter-in-law, with their reading. They are all learning to read and repeat the catechism and one of the Gospels. I also taught the little eight year old daughter, "I am so glad that Jesus loves me." Since my last visit, that little girl and her cousin have learned several hymns and we sang them over together every day.

Mr. Lin can read and he has taught them. Many men cannot read and very, very few women, not more than one in a thousand, I should think, that is unless they are with foreigners.

Saturday afternoon we returned home. Our hearts full of praise for the privilege He had given us to witnessing to so many people. Oh, that the truth may remain and bring forth fruit in their lives!

When I entered our house, I could not help contrasting it with the one I had just left. It is so vastly different. I will try to describe the house of Mrs. Lin's — it was a typical Chinese home. It has three rooms, each about eight by ten feet and about ten feet high. The middle room is entered right off the garden, no hall whatever. This has a mud floor, and no covering whatever on it, one small window, opening toward the north. This is not a glass window, but merely an opening in the wall, with bars of wood in between. These are covered with paper in the winter, to keep out the cold, but in the summer that is unnecessary. The roof of the house is the ceiling, the rafters, of course, being visible, and these are just as black, as indeed, the walls are, too, from the smoke from the fire-places. Cobwebs are innumerable, great big ones, covered with dust, hanging from the roof. The fireplaces are just square brick erections built close up to the wall. They are, perhaps, the first thing one notices, when entering the middle room, for they are right by the door, one on either side. By means of these, the "K'angs," which are in the other two rooms, are heated, the flames and smoke go right under the "K'angs," for they are so built that this is possible. There is, of course, a proper chimney for the smoke to finally escape, but it usually takes so long to get there, that the rooms are filled with smoke each time the meals are being prepared.

The side rooms are bedrooms, dining-rooms, sitting-rooms, all in one. The "K'angs," of which there is one in each room, serve as beds at night, and places to sit on in the daytime. They are built right up to the three sides of the room, and occupy about one-half of each room. They are really like brick platforms, three and a half feet high. On them they sit to sew, prepare their food for cooking, eat their meals (only when they eat, they use either a small table or tray), and at night they serve as beds. They are covered with a thin straw mat.

When not out in the villages, I usually sat on the "K'ang" with nineteen or twenty women beside me, my bedding being rolled up and put in one corner. Thus you see, I had my audience quite close to me, and no danger of not being heard. We sit on these "K'angs" "tailor-fashion," so quite a number can sit on at once.

These side rooms also have mud floors, black walls, baskets hanging from the rafters, windows covered with paper, and a rope put across the room, to hang their clothes on, that they are not wearing. Their best clothes are in boxes, usually red boxes, which are also piled up in one corner of the room. Three or four is the usual number of boxes in each room. There is also a cupboard, on the top of which cups and basins are arranged, always in a straight line. Also, one chair and a bench in each room. These complete the furniture of the rooms, not the contents, though. The other things are indescribable! They are only understood as they are seen. How I wish you could see it all!

A REMINISCENCE OF THE TROUBLES.
ANGLO-INDIAN TROOPS MARCHING THROUGH SHANGHAI.

Some Results of the Boxer Troubles.

BY MRS. SODERSTROM.

THERE is greater cause than ever for God's servants to obey the call and to go forth at all costs, that the Master's last command may be carried out, as far as in us lies. Some will return by tracks stained with the blood of martyrs and saints; others into districts where one of the most awful famines that China has ever known, has done its deadly work, and where children have been sold for bread, and often slain to satisfy the cravings of hunger; some will themselves 'have suffered the loss of all things'; others will return past the sacred places where they laid their dead to rest, 'till the resurrection morn.' To some of us now, China has a blood relationship which it had not before, and we go forth again to do the will of our Father, who has made no mistake, with our zeal intensified and the vows of our consecration more sanctified than at the beginning of our service in this land. In again asking your most earnest prayers for God's servants and God's work in China, may you verily understand that to you again is given this marvelous ministry of intercession. And who but God can say what hangs upon it? 'Ye are priests.'

"My husband was one of the second party to return to the persecuted Province of Shan-si, going to help in the distribution of famine funds, and to make settlement with officials in regard to the terrible occurrences of last yaer. They left Shanghai on August 20th last, for Peking. There they were delayed several days, and so had time to see some of the wonderful sights of that famous city of which the world has heard so much this last year. There they saw the 'Forbidden City,' a place where the foot of foreigners had hardly ever trodden — perhaps never — until last year. They also saw the 'Temple of Heaven,' where the Emperor, who is called 'The Son of Heaven,' worships and sacrifices for palaces, the Confucian temples, and the Empire. They saw also the the great Lamasiary. They were the guests of Mr. Murray, the Missionary to the blind, and the inventor of the 'numeral type.' My husband says that many of the formerly richest people in Peking are now beggars, or just selling some little things to get a few cash. One, Prince Lu, formerly tutor to the Emperor, is now penniless. Much of the district around Peking was under water, so that is another phase of suffering. They left Peking by train, for Pao-ting Fu, where Mr. and Mrs. Bagnall and Mr. William Cooper were murdered last year. They went to the Mission House, where a Chinese feast was sent to them in less than half an hour after they arrived, by the Mandarin. At this place, they met Mr. Hoste, Acting Deputy Director of the China Inland Mission, who had gone up three months before with some others for Mission business, and his escort was to take them on into the Province. They are travelling by cart, with two or three Ya-men horses for riding. They pay for their own carts, but the officials are to do all the getting of them. They are to sleep in 'Kong-kuans' (official resting places), and be provided with food by the officials. How different from last year, when even a drink of cold water was refused! At Huai-luh, they were received by officials. Mr. Brown had travelled with them from Pao-ting Fu, and was here officially installed. (Mr. C. H. S. Greene's station.) At this place they had good opportunities of preaching the Gospel to the officials. At Peh-king-i, they had a specially fine reception, and were entertained by a polite old Mandarin. In other places, too, they had like receptions. At Sheo-iang, they were well received by a new Mandarin. The old one who sent the Piggotts to Tai-yuen Fu in chains last year, called on them, too, but they did not receive him. At Tai-yuen Fu, on the 19th of September, they were officially met, and also met Dr. Edwards, with whom they stayed. Here they saw much of the awful results of last year; the cemetery where all that remained of thirty-four of God's servants who were cruelly put to death, is laid; and the destroyed Mission stations. They were told also of the barbarous treatment of the native Christians, some of whom recanted. But praise God, there have been some real overcomers. It is told of one woman, that when she was led out for execution, was holding two children by the hand, and the heart of one of the Ya-men chief chair bearers, was touched, so that he ran forward at the risk of his own life, seized the children and disappeared into the crowd. The woman made one request before death — that she might take one look at the face of the man who had taken her children. He came forward out of the crowd, with tears in his eyes; the woman gazed on his face — it was a kind face — and was satisfied that her children would be cared for. She then went to her execution, because she would not deny her Lord. The children are with the Pao-ting Fu Missionaries. Some of the Christians were thrown into burning houses, some were chopped in half with the great knife which the Chinese use; some were slowly tortured. One family of four were most heroic, one after another, willingly, without a murmur, meeting their death, and numbers of others of whom time fails me to write, died rather than deny their Master.

"Friends, God is giving another chance to preach to these people. Who will go? Dare you refuse? God says, 'Go ye.' How will you answer when God asks, "Why did you not take the Gospel to China in 1901, when I gave another opportunity?' May God help all who read this, to be honest! 'Freely ye have received, freely give.'"

The following friends have started on the return journey to their stations in Kan-suh and Shen-si: Mr. and Mrs. Goold, Mr. and Mrs. Carwardine, Mr. and Mrs. Tull, Mr. and Mrs. Blasner, Mr. and Mrs. Moodie, Mr. and Mrs. Bland, Mrs. Easton, Mrs. Middleton, Mr. and Mrs. Gillies, and Misses Batterham, Phillips, Angvik, Hundore and T. Hattrem. The last three mentioned, go into Shen-si later on.

Monthly Notes.

THE VACANCY caused in the Council of our Mission, by the death of Dr. Sweetnam, has been filled by Dr. T. H. Stark, Toronto, who has kindly consented to become honorary medical examiner for that centre.

We trust all the members of the Prayer Union have received their cards for the year. We shall be glad to send these cards to anyone desiring to unite with us in prayer for China. A membership fee of 25 cents is entirely optional. If any members have not received their card for the year, we shall be glad if they will notify us. There are some 2,000 members now pledged to pray definitely for the work in China.

Mr. and Mrs. Knight are now settled down in the treaty port of Wuhu, and will undertake the local secretarial work for the Missionaries in the Province of Anhuei. Miss T. M. Miller has gone back to her old station of Kien p'ing, to resume her work there. Our new Missionaries who have arrived in China are busy at Yang-chau and Gan king Training Homes studying the language.

In our list of new books, as advertized on the cover, will be noticed that by Mr. Saunders, and is an account of the terrible journey from Shansi, which he and his family and other Missionaries had to take in fleeing from the Boxers. The book is nicely illustrated, and contains excellent pictures of the two dear little children, Isabel and Jessie Saunders, who died on the journey. The book will be welcome to many who knew Mr. Saunders, as well as to a larger public.

The Annual Meetings of the China Inland Mission will be held in Y.M.C.A. Hall, Toronto, on the afternoon and evening of Friday, February 21st. Amongst the speakers expected to be present will be Mr. H. W. Frost, Dr. and Mrs. Howard Taylor, Mr. Montague Beauchamp, and Mr. W. J. Doherty. We ask our readers to specially remember these gatherings in their prayers.

The Fourth International Convention of the Student Volunteer Movement will be held in Toronto, beginning Wednesday, 26th, and closing March 2nd. It is expected that 2,500 delegates will be in attendance. The meetings will be held in the Massey Hall. It should be a time of great and lasting stimulus to the city of Toronto, as well as to the delegates who attend.

The Third National Convention of the College of the Young Men's Christian Association of China was held at Nan-king from the 7th to the 10th inst. The Chinese delegates, numbering one hundred and thirty-one, were a singularly representative body of native Christians, comprising pastors, preachers, teachers and students of fifteen different denominations, and coming from eight provinces. The foreign delegates numbered nearly forty, and represented fourteen Misionary Societies. Besides the regular delegates, over five hundred Chinese Christians and Missionaries were in attendance.

The object of the Convention was twofold. First, to discuss and pray over the problems and methods of winning young men for Christ; and secondly, to consider the place that Christian young men must hold in the work of evangelizing China.

The addresses given were of a very practical character, dealing with the cultivation of the spirtiual life, and the methods to be adopted and problems to be faced in the conduct of the work. Those given by Mr. John R. Mott, General Secretary of the World's Student Christian Federation, made a profound impression upon all. On the last day of the Convention, Mr. Mott gave several evangelistic addresses on the power of the Spirit of God. Over seventy men signified their decision for Christ, while one hundred and fifty Christian young men recorded their determination to claim victory over besetting sins.

H.E. Governor Tuan Fang.—Many of our friends will probably remember the great kindness of H.E. Governor Tuan Fang to the Missionaries during the Boxer crisis. His firm action in refusing to obey the infamous edicts commanding the extermination of all foreigners, was instrumental in saving the lives of no fewer than ninety foreigners and in protecting the native Christians. He has recently been appointed Governor of Hu-peh, and Dr. Griffith John has called upon him at Wu-ch'ang. Dr. John says: "He gave me a very cordial reception and we had more than an hour's talk. It did not take us two minutes to make us feel at home with each other. When speaking of last year and its awful deeds, he said: 'Last year we, the Chinese, disgraced ourselves in the eyes of the civilized world. I feel as if I could not look you in the face.' Speaking of his own doings he made the remark: 'I simply did my duty as an official and a Confucian. It was my duty to protect and cherish the stranger in my jurisdiction. I did what I could, I wish I could have done more.'" He who said "Verily I say unto you, inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me," will not forget these past acts of mercy. Should not all who gratefully acknowledge God's goodness in sparing so many valuable lives through this man's conduct, specially pray that he may be brought to a saving knowledge of Christ Jesus?

CHINA'S MILLIONS

China the Greatest Mission Field in the World.*

BY JOHN R. MOTT.

GREATEST IN POPULATION. A consensus of authoritative opinion estimates the population of China at 350,000,000. The eighteen provinces are on an average about the size of Minnesota, and have an average population of about 20,000,000 each. There are more people in China than in all Europe; more than in the entire western hemisphere and Africa combined. There are probably 175,000,000 people on the plain of the Yangtse. In no country have we visited cities which gave us the impression of containing such dense masses of people. Our experience all through China verified the testimony of a missionary who said that he had not been out of sight of a living Chinese or the grave of a dead one.

GREATEST IN COMBINATION OF DIFFICULTIES.

The language of Japan is doubtless more difficult than the Chinese. The climate of India and other tropical regions may be more deadly. Africa may be darkened with denser ignorance and burdened with worse superstition. South America may be sunk in a lower depts of immorality. The Turkish Empire may be the abode of greater cruelty, and also exhibit equal misrule. Other sections of the world may present the Mohammedan problem more extensively than China. It may be an open question whether caste in India is a greater obstacle than ancestral worship in China; and whether the Brahmins and other educated classes of India are more difficult to reach with the gospel than are the *literati* and other official classes of China. There may be difference of opinion as to whether the extreme sensitiveness to foreign influence on the part of the Japanese is a greater hindrance than the fierce anti-foreign feeling in China. But there can be no question whatever that China presents by large odds the greatest combination of these difficulties.

When we remember the difficulty of acquiring the Chinese language, which some one has said requires lungs of brass, the memory of a Loisette, the patience of Job, and the age of Methuselah; the dwarfing conservatism and overrunning pride of China, which looks only to her own past for a model; ancestral worship, with its terrible grip on man, woman, and child; Chinese Buddhism, with its ignorant, immoral priesthood, and gross forms of idolatry; the 30,000,000 Mohammedans of the western provinces, with the same fanaticism which characterizes the followers of Islam everywhere; the universal ignorance which enslaves the people to a thousand superstitions; the sordid materialism and avarice which possesses all classes; the discouraging prevalence of deception and falsehood entering into every relation of life; the widespread dishonesty which is the logical result of the fact that China is the greatest nation of gamblers in the world; impurity in all its unnamable forms; the opium curse, which cost last year $220,000,000—enough, as one has said, to make 10,000,000 opium slaves and bring want to 100,000,000 human beings; the amount of physical suffering, which is incredible and appalling, and the utter absence of medical science apart from one missionary to every 2,000,000 people; the terrible insanitary condition of the whole country, and the utter disregard of all hygienic laws; judicial torture with all its horrors still in full force; the *literati* and official classes, who are the most obstructive element to all progress, and who are the chief source of all social and political corruption; the 180,000,000 women who are virtually in slavery—when we remember all these things, and the dreadful fact that here is a country regulated not by the living, but by the dead, can we question that China presents the greatest combination of difficulties of any mission field? We believe that Morrison's prayer before he was appointed to China was literally answered—the prayer that God would station him where the difficulties were greatest and to all human appearance the most insurmountable.

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* Report letter No. 18 on the tour of John R. Mott, to promote Christian life and work among the students of foreign lands.

GREATEST IN POSSIBILITIES.

China has vast unreached masses of population in every one of her eighteen provinces. She still has 1,400 cities, with an estimated population of over 100,000,000, without missionaries. It is estimated that she has over 1,000,000 unevangelized villages. China not only has the greatest but the most vigorous unreached masses of people in the world. What people have such remarkable staying power, such large capacity for work, such patient endurance of hardship and suffering? Surely God has had a purpose in preserving the integrity of this nation for four thousand years. Notwithstanding all that has been said of the evils of China, we have seen no people which has impressed us as possessing such strength. The qualities which have made the Chinese such efficient agents of evil, will, under the transforming, directing, and energizing power of the Holy Spirit, make them one of the mightiest forces for the upbuilding of the kingdom of God. Their influence is destined to be increasingly felt far beyond the limits of the Middle Kingdom, for they are the greatest colonizers of the Orient. You will find them hard at work from Japan to the shores of Africa. Prohibitive legislation alone keeps them out of America and Australasia. The more we reflect on the strong traits of this people, the more we are impressed with what Napoleon said: "When China is moved, it will change the face of the globe."

THE GIBRALTAR OF THE STUDENT WORLD.

For nearly two thousand years China has had an educational system which is absolutely unique. It consists of an elaborate series of competitive examinations, requiring in preparation, many years of very hard study, not to mention the thorough drill to which the boys are subjected, nor the preliminary examinations held before the district magistrate, and also before the prefect in every prefectorial city. There are three main competitive examinations. The first is held before a literary chancellor every year, and those who pass the examinations receive the first literary degree. The next is held twice during every three years, at each provincial capital, before imperial commissioners, and those who pass secure the second degree. The third is held at Peking once every three years for the third degree. These three degrees are often likened to the B.A., M.A., and Ph.D., of Western institutions. The analogy holds only in point of time spent in study to secure the degrees. Even this is not strictly correct, as a rule, it takes much longer to get a Chinese degress than one in the West. Only a very small proportion—from ten to twenty-five per cent.—of those who compete succeed. The range of subjects for study and examination is very limited, being restricted almost entirely to the Chinese classics. All the government officials throughout China are chosen from the graduates. The goal of every student in China is to become an official.

The number of students is enormous. Timothy Richards estimates that every year 500,000 students present themselves for examination for the first degree; and David Hill estimates that 150,000 present themselves for the second degree. For the third degree, 10,000 or more usually go up to Peking from all parts of the empire. One hundred and fifty thousand students presenting themselves for examination at one time in the provincial capitals of China is one of the most striking facts in the student life of the world. One of the most interesting things we have seen on our tour was the examination hall at Nanking, with its 30,000 little stalls, all of which were filled for several days and nights by students competing for the second degree. The influencing for Christ of these multitudes of students is the Gibraltar of the student world.

Why is it so important to reach these students for Christ? Because they are to become the real rulers of the empire. China is what she is because of her literary classes, and until they are changed China herself will not be changed. The literary classes should be reached for the sake of the masses. China's millions would turn to God in much larger numbers were it not for the restraining hand of the *literati*. It is important because in no other country does learning secure such great respect. It is important because the *literati* are the source of the strongest opposition to Christianity. Most of the riots are instigated by them. It is important because, if reached, they would become some of the strongest defenders and propagators of Christianity.

What has been done to reach these students? A few missionaries at certain examination centres have done work from time to time in the distribution of Christian literature; and many facts could be given showing the value of such work. The Society for the Diffusion of Christian and General Knowledge has done much by the placing of considerable quantities of Christian literature, and, in a few cases, by offering prizes for essays on subjects necessitating the study of Christianity. Nor should the valuable influence of all who have had any part in the preparation of scientific and religious literature be overlooked. Rev. Gilbert Reid, who is devoting himself to work among the higher official classes or graduates, is doing a work not only of the greatest difficulty, but of the farthest-reaching importance. When all this is stated, it must still be evident that comparatively little is being done for the educated classes. There are over 1,500 missionaries at work among the masses in general, but not more than two or three are devoting themselves directly to reaching the government student class. Years ago, Dr. Nevius said that the *literati* had been too much neglected. David Hill, before his death, urged that the winning of these students demands far deeper thought than has yet been given to the subject. What should be done? Work should be continued on lines already begun, but the whole field should be districted, and unity and continuity should be introduced into the work. The range of examination questions is beginning to broaden, and is destined to do so more and more. More and better adapted literature should be provided to meet the demand which is increasing, and which is likely to increase to an enormous extent. One or more strong men should be located at each of the provincial capitals with special reference to preparing and distributing suitable scientific and Christian literature, coming into personal contact with the students—in a word, devoting themselves to the study and solution of this problem. A house might be rented near each examination hall, and fitted up with a reading room, bookstore, and museum, and where lectures and scientific experiments might be given.

We also believe that the College Young Men's Christian Association of China, which is being so ably led by Mr. Lyon, is destined to have a large part in helping to solve this colossal problem. To this end his hands should be strengthened by sending to his assistance three or four men of large ability.

Above all our conviction is that there is need of far more intercessory prayer for this specific work. These students are the most difficult class to win, and persistent effort will be necessary before this citadel is taken. Humanly speaking, it is impossible; but it is not too hard for God.

EDUCATIONAL MISSIONS IN CHINA OF THE GREATEST STRATEGIC IMPORTANCE.

The promotion of modern learning and the employment of modern educational methods are almost entirely in the hands of the missionaries. With the exception of about half a dozen government institutions, all the real institutions of higher learning are under mission control. Therefore, missionaries are literally the instructors of the new China.

The mission institutions should be kept so strong, and Christians should be brought into such close relation to any institution the government may form, as to forestall the forces of skepticism and rationalism, and prevent their having any prominent part in directing the new learning. Modern science is to-day one of the strongest weapons in the hands of the Church of China, and Confucianism cannot withstand it. This weapon should not pass from her hands. It was our privilege to visit nearly all the mission colleges of China, and to study them with care. We know of no money expended on the mission field which is yielding large returns when we view the mission problem in its entirety. These institutions taken as a whole, are measuring up to the central purpose of educational missions as well as, if not better than those of any other country. They are being conducted by a body of men remarkably strong, both intellectually and spiritually. Not one of these institutions can be spared. All of them should be greatly strengthened. If money is wisely poured into this work during the next few years, it will do much to hasten the evangelization of the country and to give a truly Christian civilization to the China of the coming century.

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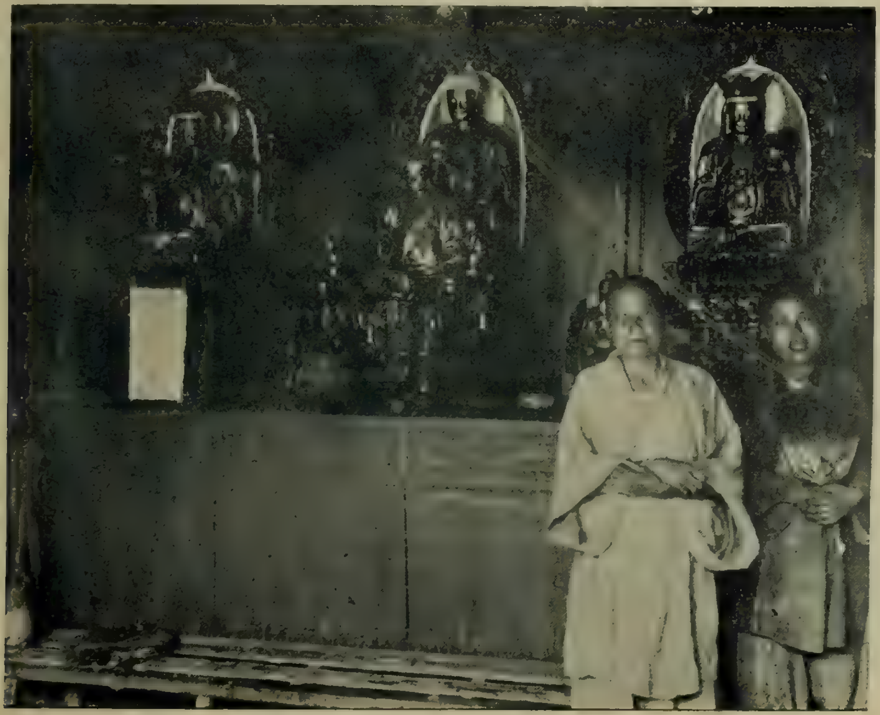


BUDDHIST NUNS IN AN IDOL TEMPLE.

The Charge Committed to Us.

BY REV J. HUDSON TAYLOR.

"God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." 2 Cor. 5:19.

I TAKE advantage of CHINA'S MILLIONS to send a word of greeting to our friends and fellow-workers whom I am unable to reach personally. I thank God for many years of fellowship in the Gospel, and for the unwearied Christian love and sympathy of so many of God's children, and wish you all a truly blessed New Year. "Unto Him who loved us, and washed us from our sins in His own blood . . . To Him be the glory for ever and ever."

His was love indeed, not that we loved Him, but that He first loved us: our need, not our love drew out His, and now He looks to us as His beloved children to be imitators of God, and to manifest to the world that knows Him not that unspeakable love that has been revealed to us.

In the words with which we have headed this paper, "God was in Christ reconciling the world unto Himself, and hath committed unto us the word (the message of reconciliation": or as our Master said in His wonderful prayer ere He suffered, "As Thou hast sent Me into the world, even so have I also sent them into the world," giving the commission after His resurrection. "As My Father hath sent Me, even so send I you."

We all know how our Master perfectly fulfilled His mission and at what cost, and finished the work God gave Him to do on earth, not ascending to His heavenly ministry until He had committed to His disciples the task of reaching every unsaved soul. Nor were they left many days without that pentecostal outpouring which filled them as He Himself had been filled at His baptism. How like this filling made them to their Master. The Christ pleased not Himself, and sought not His own, so the timid disciples became bold in their God, mighty through God, and none of them "said that ought of the things which he possessed was his own." No wonder the world was moved, and multitudes were saved.

Some sixty generations have passed away since then, and what does the world see to-day, we will not say in the Church generally, but in your life and in mine, beloved? Does it see the Christ not pleasing Himself, not seeking His own, not saying that ought of the things we possess are our own? Are we remembering that He died for all, that they which live should not live unto themselves, but unto Him? Or are our sins and shortcomings lessening the effect of the Word preached on a watching world, and leaving some unreached to whom we might give the Word of Life?

Why are we not filled with the Spirit as the disciples at Pentecost? Then Peter testified, "We are His witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey Him." Not mere desire or prayer, but obedience was the condition which secured the in-filling, and no other condition will secure it now. God claims from us implicit obedience, unreserved consecration, and active co-operation to the full extent of our God-given ability. Shall He have it from the beginning of this New Year?

Oh, how urgent are the claims of a perishing world! A million a month in China are still dying without God. Imagine the case of a messenger sent with a royal reprieve for a criminal about to be executed: can we imagine such a messenger loitering on the way and imperilling or losing the life he ought to have saved. Would it be any justification that there was no harm in the object that delayed him? Otherwise lawful occupation or pleasure was surely unlawful to such a messenger; the King's business required haste, and he ought to have been impressed with the urgency of his duty.

And must not our Master be sorely grieved that we can be so little moved by the fact that thousands who have been redeemed and do not know it are daily passing into Christless graves? Shall we not look at our lives in the light of eternity and in the light of our responsibility? For "He hath committed unto us the word of reconciliation." Are we, any of us, free from the awful sin of blood guiltiness before God? "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."

One other thought we would suggest, the thought of the joy we may give to God. Those of us who are parents know the joy that we have in the sympathy of our children and in their obedience and fidelity. Shall our Heavenly Father find this joy in us?

Again, our Savior has told us of the joy of the Father in the return of a prodigal son, of the joy of the Shepherd on finding His sheep. Shall we leave any stone unturned to bring this joy unto the courts of heaven? May God show us this year all that we may be, all that we may do for Him. One dear father said when his beloved daughter asked his permission to become a Missionary in China that his first thought was of unspeakable pain as he realized what the loss of the joy of his life and of his home would be, but the next was, "Does my Lord Jesus want her? I have nothing too precious for Him if He wants her, He shall have her." Can we have anything too precious for our Lord Jesus?

The Missionary Question in China.

BY SIR ROBERT HART.

THE Missionary question is likely to remain a debated one for years to come, but in the meantime what we shall continue to see is this: Christian countries will subscribe funds, Christian communities will supply volunteers, and devoted men and women will take their lives in their hands and carry the Gospel everywhere. In China, Missionaries will seek to do good according to their light, and in doing so they will be followed by the defects of their qualities.

"Their labor will benefit many, but will probably offend more; and China being what it is, I think it would be well if their future marching orders could in some way suggest to them what they are not to do; not in the faulty form of a list of details, but in the handy and convenient shape of a principle.

"The active benevolence of the golden rule, 'Do unto others,' ought to go hand in hand with the restraining common-sense of its counterpart, 'Do not.' Missionaries are grown-up people, and must be very much left to themselves to decide what duty requires at each step in their career. They carry with them the Master's orders, 'Preach the Gospel to every creature'; that is their divine commission.

"But they are also the agents of the societies which send them forth and support them, and every such society has indubitably the right to indicate the policy its envoys are to adopt and practise as men among men, and the 'do not' axiom ought to be as liberally interpreted and as zealously followed as its mate 'do.'

CHINESE BABY TOWER—A RECEPTACLE FOR BABIES LIVING AND DEAD.

MISSIONARIES AND LITIGATION.

"If converts experience that change of heart which is the essential of our religion, all other virtues will gradually group themselves around that vivifying centre and suitable non-essentials will increase and multiply. But the teacher himself, that is the Missionary, will do well to take a leaf from the pages of the past. Local customs need not be banned — popular prejudices need not be tilted against, a neighborhood's feelings in respect of site and style of buildings ought not to be hurt, and intervention in matters litigated ought to be absolutely eschewed.

"Let the Missionary content himself with making his disciples good men and good citizens and let him leave it to the duly authorized officials to interpret and apply the law, and administer their affairs in their own way. Individual Christianity has as many shades and degrees as men's faces. There are converts and converts, but even the most godly of them may give his neighbor just reason to take offence, and the most saintly among them may get involved in the meshes of the law. In such cases let the Missionary stand aloof.

THE WAY TO MEET PERSECUTION.

"There is, too, such a thing as hypocrisy; much better let the schemer get his deserts than a church's character by following sentiment into interference. You ask what is to be done when there is persecution to be dealt with?

"First of all, I would advise the

individual or the community to live it down, and as a last resort report the fact with appropriate detail and proof to the Legation in Peking, for the assistance and advice of the Minister. 'Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry!'

"As regards recent occurrences in China, and more especially in and around Peking, you wish me to say whether there has been anything in the action or attitude of Missionaries in respect of indemnity claims, punitive measures and looting to justify the scolding and abuse which some writers and speakers have indulged in.

"This opens up a very large question, and you will get different answers from every man you apply to. So many societies, congregations and individuals are concerned that thorough justice could only be looked for by treating of each one separately. Neither the information at my command nor my time will admit of that, however, and I doubt if anything short of that would be convincing or satisfactory.

THE QUESTION OF INDEMNIFICATION.

"The experience we are emerging from has been a trying one, and at every step the progressive nature of consciousness forced one to recognize how principle must permeate circumstance, and how circumstance must interpret principle. Considering the terrible and uncalled-for suffering Chinese action caused people, sufferers are entitled to the fullest indemnification.

"While this right is beyond all question, there are some who think the positive good likely to follow renunciation would prove a greater blessing than the deterrent effect of a heavy fine. I think it is a matter for the individual conscience to settle. If circumstances guide conscience into demanding the utmost farthing, it is right to demand it. And if the man who teaches the people to pray, 'Forgive us our debts as we forgive our debtors,' prefers to act accordingly and forgive, he need not fear the blessing of heaven will not follow the object-lesson.

"Some claims, however, are said to be excessive, and if such be the case, to satisfy them will in the end carry its own punishment with it. Missionaries do not lose their civil rights on ordination; on the contrary, and perhaps all the more so, if they in Christian charity are willing to forego them, their national authorities ought to see in the renunciation of the individual all the greater reason for enforcing what the community respects as a right.

"Principle and circumstance are so intertwined that, admirable as it is, even renunciation may cease to be Christian when it ceases to be politic, and therefore the constituted authorities ought to be saddled with the responsibilty of decision.

ARE PUNITIVE MEASURES DEMANDED?

"As for punitive measures, etc., I

Miss Alice C. Lay, Owego, N.Y.
Sailed for China, Feb 11th

have really no personal knowledge of the action taken by American Missionaries, and hearsay is not a good foundation for opinion. It is said that vindictive feeling rather than tender mercy has been noticed. But even if so it cannot be wondered at, so cruel were the Chinese assailants when they had the upper hand. The occasion has been altogether anomaleus, and it is only at the parting of the ways the difference of view comes in.

"That what was done merited almost wholesale punishment is a view most will agree in — eyes turned to the past; but when discussion tries to argue out what will be the best for the future, some will vote for striking terror, and others for trusting to the more slowly working, but longer lasting effect of mercy. I do not believe any Missionary has brought anybody to punishment who did not richly deserve it. But some people seem to feel it would have been wiser for ministers of the Gospel to have left to 'governors the punishment of evil-doers.'

"For my part, I cannot blame them, for without their assistance much that is known would not have been known, and, although numbers of possibly innocent, inoffensive and non-hostile people have been overwhelmed in this last year's avalanche of disaster, there are still at large a lot of men whose punishment would probably have been a good thing for the future. One can only hope that their good luck in escaping may lead them to take a new departure, and with their heads in the right direction!" — "North China Herald."

Opening Doors.

BY MR. GEO. H. DUFF, NAN-K'ANG.

During the last Fu examinations, we had more respect from the students who came to us, than ever before. They not only have respect, but are anxious to learn all they can. This does not mean that they are anxious about their souls, but rather that in their casting about for western knowledge, they are open to hear the Gospel. "Faith cometh by hearing, and hearing by the Word of God." I believe now is the time to preach. We had two students who came every day, and have become real enquirers after the truth. They attended the services, and have publicly expressed themselves to be anxious about their souls' salvation. Last week, I paid a visit to the country, and spent a time at the homes of these two men. The first, whose name is Tso, is the leading teacher of his class. His father, a man of sixty odd years, is the highly respected elder of his class; has sixteen grandsons, and is fairly well off. He received us gladly, and the son was quite open in his profession of faith. We had crowds of people to hear while in their home and every respect was shown from [illegible] and small. The home of the next teacher is just a mile away, and in his home we were well received also. The evangelist would preach for a time, and then I would speak. There were hundreds of people to listen, and being received by the teachers, the people gave us every respect.

The Student Volunteer Movement for Foreign Missions.

THE approaching Quadrennial Convention of the Student Volunteer Movement for Foreign Missions, which occurs in Toronto, February 26th to March 2nd, 1902, is an event of such importance that the organization responsible for this gathering is naturally attracting much attention. If the enterprise of a few men, wrought such great results in the first Christian century, the Movement which promises to bring together in a great missionary gathering in Toronto 2,500 students and professors from nearly 500 institutions of higher education in the United States and Canada and which is represented on the field by over 1,800 Missionaries, is certainly worthy of consideration.

GROUP OF CHINESE MANDARINS.

The significance of this Movement to institutions of higher learning is very manifest to all who can compare the American college of twenty years ago with the same institution to-day. Then there rarely existed so favorable a symptom even as apathy with regard to the Missionary enterprise; there was absolute ignorance or thoughtlessness concerning the subject. In the vast majority of our colleges Missionary meetings were non-existent; Missionary libraries were as exceptional as fossil-toothed birds; contributions to aid in the world's evangelization and college-supported Missionaries were equally infrequent; Downright mission study was almost unthinkable; and candidates for the foreign field, feeling the chill of unsympathetic or scoffing environment, kept their high ambitions locked within their own breasts. To-day these conditions are totally reversed, and almost wholly because of the Student Volunteer Movement and its strong ally, the Missionary Committee of the College Young Men's and Young Women's Christian Associations. Travelling secretaries of the Movement visit some 300 colleges each year, carrying with them the appeal of the non-Christian world and putting new life and methods into existing missionary machinery. Missionary reading and study, missionary meetings and giving, and intelligent prayer for Missions are the rule instead of the exception, and each year they are becoming more effective. Under this new order Missions take a rightful and honored place in the student's estimation. Volunteers literally by the thousand, are naturally won and begin in undergraduate days a wise study and preparation for their important work. Their association in boards is helpful to them personally and is an aid to the strong propagation, both within and without the institution, of the Missionary idea. Probably no single Missionary force outside the Missionary Boards is so effective as the summer campaign and winter deputation work of these volunteers.

What is the significance to the churches of this great student uprising? When our choicest young men and women are freely offering their lives for the non-Christian world surely the trifling sacrifice of financial support and the exercise of a prayerful interest in these young volunteers, are but as dust in the balance in comparison with the great renunciation which these students have made. No clarion-call has come to the churches in all the Christian centuries that should be so awakening and effective. The Volunteers' watchword, "The Evangelization of the World in this Generation," has put new life and purpose into 5,000 young men and women; and when understood as a sane call to the Church to consider its responsibility toward an unevangelized generation that in a few years must pass beyond her reach, it should be an equally powerful factor in her own thought and activities.

China's Awakening.

CHINA is awakening to a deeper consciousness of her need than ever before. Though she is still ignorant that "in Christ all fulness dwells," we gladly recognize every sign which betokens that the self-satisfied slumbers of the past ages have been broken. The very vigor of the Boxer outbreak testifies to China's consciousness of new forces to be reckoned with. The two vigorous Yang-tse Viceroys, Chang-chih-tung and Liu-k'un-yi, who maintained order during the recent outbreak, have recently memorialized the throne. The following extracts are of great interest:

"We know that our Emperor has received the chastening of many trials, and desires to cast out the evil accumulations of the past that he may overcome the difficulties of the present. The situation moves us to tears, to humiliation, and to effort. We recall the order of Mencius: 'It is by men's errors that they are constrained to reform. They must experience distress to incline them to bestir themselves. Experiences of trial and sorrow arouse the heart, discipline the character, and give new ability to do what was before impossible.' In the convulsion of last year in Peking the affairs of Government were in utmost extremity, and China was filled with sorrow. The poverty and weakness of China have been perpetuated for many centuries. The real poverty of China is not a matter of money, but of men. Without trained men it is impossible to preserve the Government and restore order."

The memorial then proceeds to discuss the advantages of reform along four lines. 1. Establishing military and literary schools; 2. Changing the present system of examinations; 3. Suspending the old military examinations; 4. Sending young men abroad for study. In connection with this it is interesting to note that many Chinese are now going abroad for purposes of education. We see that as many as twenty students between the age of sixteen and twenty-two, selected by the the Viceroy, Kuei-Chun, of Si-ch'uen, have recently left Shanghai for this purpose. There is and will be an increasing demand on China's part for western education. These signs of a conscious need in place of the self-satisfied pride of past years, are a fresh call to the Christian Church to give that which can alone meet the real want. At this time all Missionaries will need wisdom and grace, lest the real but subordinate requirements of civilization should supplant China's essential need of the Gospel. The present period in China is one which is fraught with momentous issues both for China as a nation and for Christian work in that land. Prayer should be made for China that its present willingness to learn may lead her to the truth, and for the Missionaries that they may have wisdom to deal with the many problems of a transitional period.

The Deaf and Dumb of China.

BY MRS. ROBERT POWELL.

JUST imagine a motley crowd: miserable old men, bent up, leaning on sticks, carrying a dirty old basket, and a broken basin (a beggar's stock-in-trade); garments all tattered and torn, oftimes just a torn mat wrapped around the body; faces haggard and dirty, hair unkempt; Young men, too, with miserable to look upon. the same horrid, sin-eaten countenances; some with limbs off, perhaps both legs, may be punishment for some crime committed; large ulcers, which they constantly irritate to keep open and so invoke the pity of the passer-by. Old women were there as well, witch like and uncanny; young women also, fast becoming types of their elders; and sad to say, little children were there, absorbing unconsciously the very essence of this misery. Is it any wonder they will not grow into anything else than unhappy wretches? Why are they gathered thus? The distress has been so great that even the mandarin has been moved to help these poor beggars with a basin of rice gruel apiece.

The distribution will take place presently—then what screaming, scrambling, swearing, and cursing, as they crowd one another endeavoring to get their scanty portion ere the supply runs out, and they perhaps be left without any. The soldiers are here with sticks, striking and beating first one and then the other, in the attempt to keep order.

Over yonder, away from this struggling mass, as if half ashamed to be there, is a poor old mother and her little boy. She does not seem to be of the ordinary beggar class, but hunger has driven her here. It may be bad seasons, or perhaps an opium-smoking husband has brought her to this.. Suffice it to say that the downward steps are very few ere the bottom is reached. A soldier is speaking with her, telling her if she takes the little boy, who is deaf and dumb, to the Missionary's home not far away very likely he will be taken in and she will be relieved of a burden. Her expectations rise at this suggestion, and she trudges off in search of the house, to find that her most sanguine hopes are realized. And this is one of the ways Mrs. Mills fills her home for deaf mutes. Could you visit the home your heart would be filled with joyful interest as you watched the little ones busily talking on their fingers, and the motherly lady teaching them! oh! so patiently! encouraging them to make articulate sounds, and succeeding in some cases as far as to get them to say a few sentences.

What a change for these poor mites! Did you but live in China and understood how the afflicted ones are treated, your heart would well up with gratitude that someone, and that someone a lady battling alone, was caring for these poor waifs.

Who wants a deaf and dumb child? Some curse is visiting the household. Poor child! it will be a burden all the days of its life. It will be kicked here, beaten there, spat upon, cursed—the life of a dog is preferable. In nine cases out of ten it will lead a beggar's miserable life, until some foul disease carries it off. Its deathbed will be the thoroughfare. Some one will come with a mat, wrap it around the body, and throw it into a hole outside the city walls: and thus the burial. Now these poor little ones are fed, clothed, and cared for by a loving, sympathetic mother. Now they will learn to know and love our Savior, of whom it would have been impossible for them otherwise to have known.

My window overlooks this little home, and ofttimes, as I look down upon it, my heart goes out in prayer that from it there may go out many a messenger of the Gospel to the deaf and dumb of China. Daily I pray that God will abundantly bless Mrs. Mills in her noble work for this needy class.

Encouragement in Hunan.

BY DR. F. A. KELLER.

FROM Ch'angteh, Oct. 6, 1901.—I wish you had been present to-night in our praise-meeting. Remember, we have but two baptized Christians here. After singing a few hymns the meeting was thrown open for testimony. I led with a definite witness to nearly eleven years of blessing since the "Happy day that fixed my choice." I was followed earnestly by Mr. Yao, our evangelist, who has for about thirty years roughed a good deal for Christ in perhaps fifteen of the provinces of China. Then came a few words from a man who has as yet not got the root of the matter in him. My! how he pumped it up—a force pump. But that same man, a clever scholar, understands things very clearly and brings a host of good people with him to worship. We'll get him saved yet. Will you help us? Then came an experience from a baptized one—no force-pump now! but an artesian well of living water! Oh! how it burst out. I was realizing it tremendously when he said, "Now, that is not all, there is much more, I stop that others may speak." I was sorry he stopped.

The topic running through our witnessing was "Decision for Christ." He was very ill two years ago, and it seemed he must die. At that time he believed somewwhat and was asking God to give him peace of heart and take him to Him. His relatives invited a magician to his home who set up a stack of magician's paraphernalia and began to blow a flute to entice the wandering soul the sick man had evidently lost. Every Chinaman has three souls you must know. At the sound of the flute, young Wang started up. "What's that?" He rushed to the great hall and pounced upon the candles, incense, etc., scattering them in all directions. He says at that time God possessed him. He was decided that day. When he had done he fell in a heap on the floor. But he grew steadily better and is so well now, it is a treat to look at him. Years ago he had many thoughts of heaven and future happiness, but how was he to get it. Should he become a priest? Oh! that was hard, because it entailed renouncing his parents and even his name. How could he be so unfilial. A vegetarian then? And thus he stumbled on in his darkness, until one day a man said to him, "I say, Wang, you don't need to become a priest or a vegetarian. A new religion has come! There are two men in an inn up here. They are the "Happy Sound Hall" people. They say that God has sent His Son Jesus to show us the way to heaven." Wang went and was pleased but was not satisfied fully. One evening he led another to the place of meeting. That evening a word went to his heart. It was "the blind leading the blind." The conviction that followed gradually changed to trust. It is always a treat to talk with him. Don't forget our Hunan Mr. Wang.

One of the first persons to attend our meetings, was a man named Liu, an opium smoker. He came either the first or second meeting, and has been coming regularly ever since. The Word took hold of him at once, and he believed from the start. One morning I heard him saying to Mr. Li, "I am convinced of the power of prayer, and I want you to pray for me." He purchased some books, and Mr. Li gave him a tract on opium. He broke off opium without any help from us, except the help of our prayers on his behalf. The change in his face and general appearance since leaving the opium is most marked. Soon he told us that he had discarded his idols, that he worshipped God as his God, and believed in Christ as his Saviour. July 7th he brought his little five-year old son to call on me, and during their stay he asked him to pray. The dear little fellow folded his hands and most reverently asked "God to bless and save him for Jesus' sake." Mr. Li did what I wanted to do, grasped the little fellow and folded his arms tightly about him. During the few days that Mr. Quirmbach was with us, he had several talks with Mr. Liu, and was astonished and delighted at his remarkable grasp of the truth. One day he purchased a Testament for thirty cash; he looked at it and said, "Only thirty cash for this book! Why, every word of it is priceless, for they are the words of Eternal life. He has been growing daily, and has been buying books and has read and explained them to his mother.

His mother is an intelligent woman, and has done considerable reading for herself. She has been a devout vegetarian for eleven years. Several days ago she decided to give up her idols, and the day before yesterday, at the great festival in honor of the "Goddess of Mercy," she did not join in the worship, but morning and evening worshipped the only true God, together with his mother's vegetarian vows, and asking for a hammer, smashed the idols in our presence.

Gleanings from Northern Fields.

BY MRS. D. E. HOSTE.

I HAVE been asked for some personal memories of women's work in the Province of Shan-si, and with these I have interwoven a few lessons on the same subject learned in Ho-nan.

May I mention some ways in which the difficulty of teaching the women to read has been overcome? The importance of this branch of our work, can I think, scarcely be over-estimated. From personal experience I believe there are very few women whose hearts have been really touched by the love of Christ who cannot learn to read the New Testament in character, and that in a comparatively short time. When it has been understood that no books, Bible, or hymn books are provided at any of the services for anyone, native or foreigner, those that want books have found the means to obtain them; and has not experience shown us all that a cheap book bought with their own money is more valued and cared for than a better one that is given or lent?

BIBLES AND TESTAMENTS.

But we know that, cheaply as Bibles and Testaments can now be bought, many of our enquirers are too poor to bring 50 or 100 cash at one time; and for these may I pass on a plan learned from a sister Missionary? She let them bring their money as they could — two cash, five, ten, twenty, and so on, keeping, of course, a careful account of the names and sums given until the necessary amount was reached, when the book was given. Anyone trying this plan in a new place will probably find that the first time the teacher appears with her little bag, note book and pencil, it causes some amusement; but the interest grows as the weeks pass by, and the number of applicants increases. I have had as much, if not more, gratitude expressed by poor women for taking this trouble to help them get their own books than I have had in earlier days when making presents of good books. Some who have been too poor to bring even two or three cash at a time have earned books by learning to read or repeat a certain number of verses; one verse being considered the equivalent of half a cash, or one or two cash, at the discretion of the Missionary.

Until the books can be bought, a good deal has been learned by means of sheets of paper with verses written on them by teachers in their spare moments, and taken home week by week by the women, or by having verses of Scripture hymns, or catechisms, written in large character in scroll form. Mrs. Arnold Foster's Primer has been very suitably used in this way.

In some stations the women on arrival on Sunday mornings, instead of all going into one place, where much time is often lost go straight to their several classes; for instance — interested attenders, recognized enquirers, and church members, each into their different rooms until the time for the general public service; and at once begin their reading, either with or without a teacher. In this way surprising progress is made. I shall not soon forget the joy of taking a Bible class of women in She-k'i-tien, Ho-nan, who, from the first, had been taught very much in this way. It was the Wednesday afternoon meeting, and the wheat harvest time, when even the Sunday attendances sometimes suffer, and the number was smaller than usual. But about twenty women were there, each with her own books, able to read easily, and to turn to any reference in the New Testament at request. There had been no station-classes there; many of the women had never left their homes, but they were free, if they liked, to bring their own food and stay in the Mission Home from Saturday night to Monday morning; and some regularly availed themselves of this opportunity, a few coming as far as sixty li (twenty miles) distant. At the time of the outbreak of the troubles last year there were, in connection with this station, about 125 women able to read.

Committing portions of Scripture to memory was encouraged, the selection of the parts for repetition being in the following order, Matthew, chapters 5, 6, 7; the Epistle of James, the Epistles of Peter, and the Epistles of John. When the work was closed by the riots last July, there were about sixty women who could repeat the Sermon on the Mount; of this number, twenty-five could also repeat the Epistle of James, and ten or twelve had, in addition, learned the Epistle of Peter, and six or eight also knew by heart the first, second and third Epistles of John. When last year's fierce storms swept over some of these little churches it was a cause for thankfulness to know there were women in whose hearts were stored such words as these: "Blessed are ye; when men shall revile you, and persecute you, and shall say all manner of evil against you falsely; for My sake rejoice and be exceeding glad, for great is your reward in heaven."

A DEVOUT BIBLE STUDENT.

The care of women in distant villages is more difficult. One worker in Shan-si used to set the women's task, and then expect the leader of the little church there to be responsible for their knowing it by the time of her next visit. A little help of this kind can easily be given before the women disperse after the services in the village meeting house and with all due propriety and respect for local custom. I can recall several women who learned to read with the most slender help. I went once for five weeks to a station in Shan-si to teach the women during the absence of the two gentlemen who were in charge of the work there and was surprised to find a woman who was rapidly learning to read. She had formerly been a very violent, wicked woman "possessed by a devil," which had been cast out in answer to prayer. Cases of this kind were not uncommon there, but most of them had one or more returns of this terrible affliction before they permanently recovered. This woman had had no such difficulty, and one could not but attribute it to her passion for learning to read the Bible.

Any time you entered her small cave-dwelling the large character New Testament lay open in the "k'ang" (brick bed) or on the table. Report had it that her husband's dinner was sometimes neglected for this book. Whenever she came out either she or her little son carried the Book, carefully enveloped in its colored handkerchief. She had gathered round her a few women, who came regularly to the Sunday services, and who were also trying to read and repeat the Scripture. They would get a few words each Sunday from one of the gentlemen, and work at these during the week. On Sunday mornings, when the time came for the repetition of the six verses learned in the week, there would always be one voice, if not more, from behind the blue curtain, where the women sat through the services.

ANOTHER SUCH.

Among other women in Shan-si who learned to read by getting a few characters at a time from relative or friend, was Mrs. Hsi, the wife of a native pastor; and of this dear servant of God I should like to add a few words. After the death of her husband, I asked her if she would come and help me in the Lord's work. My husband had been obliged to go to England, and I was alone with one child. Mrs. Hsi was able to support herself, and joined me as a friend. I look back upon the time we spent together at the out-station of Chao-cheng as one of the great privileges of my life. Her prayerful, spiritual life was an inspiration. When sharing the same room with her, the last sound at night was her murmured prayer, and the first in the morning her subdued voice pleading for her fellow-countrymen.

Once, when my child was ill, she helped me nurse him night and day, and when he was very low did not break her fast for the whole of one day. When I asked what I could do to repay such love and devotion, her answer was, while the child was ill she would help me, and when he was better, would I assist her to know her Bible. "I can read it," she said, "but I do not understand it." When I was compelled to leave that place, the centre of a promising women's work, there was no Missionary available to carry it on, and, after some consideration, it was offered to Mrs. Hsi. She asked for a day in which to pray about it before giving her answer, and then accepted the post. I have heard of her from time to time since then, how her prayerful, earnest labor was continued until the outbreak of the Boxer troubles. She was then called away to the neighboring station of Hung-tung, to wait upon her brother-in-law, a leading Christian, and one of the first in South Shan-si to be attacked by the Boxers. He was stabbed in the abdomen. While Mrs. Hsi was helping to nurse him back to life, her own home was completely wrecked by the Boxers, not even a pair of chop-sticks being left. As she was away at the time, she escaped personal injury; so, thank God, a life so full of promise for her native sisters has been spared. A letter from her, received a few weeks ago, pleaded for prayer for the distressed Church of God in Shan-si.

SCHOOLS AND FOOT-BINDING.

The schools we opened were boarding-schools for the daughters of our Christian families. Some were in session for six, seven, or eight months in the year, so as to allow the girls to keep in touch with their home life, and also to give their mothers the necessary help in the home during the busy seasons, at the end and beginning of the year, and harvest time. Reading, writing, and very elementary arithmetic were all that were taught at first; and afterwards such things as string making, spinning cotton and wool, knitting, making their own shoes and other garments, were added, greatly to the appreciation of the mothers. The parents were expected to provide the food, clothing, and bedding of each child. A fixed amount of grain and flour had to be brought every month. This was weighed on their arrival, and the quantity entered in a register. There were some exceptions made in the matter of the food, especially in the early days of the schools, before the parents saw the advantage of putting themselves to some inconvenience for their little daughters.

Those were happy days when the children gathered at the beginning of the term, dressed in their bright, clean garments, and brought in, one by one, from their village homes by father, uncle, or brother. They were little nobodies once, but persons of no small importance then, when the family donkey had to be set free from its ordinary duties to carry them, perched on the top of bags of grain and bedding, to school. Nearly all these schools were begun with the rule, to which no exception might be made, of unbound feet. It is interesting to me to look back upon a relation I cannot explain, between the natural feet of the children and the unbinding of the feet of the Christian women. I know of no place where the children were allowed to grow up with unbound feet where some of the Christian women did not undo their own bandages and release their feet as far as possible. This was almost spontaneous, very little pressure being brought to bear upon them; in some cases none at all. At one plaec the women had their own little ceremony at the unbinding of the feet. Some of the Christian women and girls would gather round the one who was to have her feet unbound, sing a hymn, and then have prayer that there might be no pain in wearing the new shoes and socks, and that the natural foot might be a witness for God.

I have selected a few from many memories, peculiarly precious now. May He deign to use them. To Him from whom we would not withhold our dearest and best, and to whom, along with those who, last year, from these northern fields passed as martyrs into His immediate presence, we give all the praise.

"Worthy the Lamb that died, they cry,
To be exalted thus;
Worthy the Lamb, our hearts reply,
For He was slain for us."

— "Woman's Work in the Far East."

Monthly Notes.

DEPARTURE FOR CHINA. — Miss Maud Handcock, returning to China, and Miss A. C. Lay, of Owego, N.Y., going out for the first time, left Seattle on the 11th inst., by the Iyo Maru.

Arrivals in China. — We have letters from Drs. MacWillie and Clark, dated January 8th, that they have arrived safely at Ganking, where they hope to study for a time the Chinese language.

We would draw special attention to two articles in the present issue. The first by Mr. J. R. Mott, and that by Sir Robert Hart. Surely China is at last being recognized as a great factor in the present history of the world, and her spiritual needs and claims have much to attract all that is noblest in the Christian thought and aspirations of Christ's people. We hope that many Christian students will lay Mr. Mott's telling truths close to their heart, and ask some very obvious question arising therefrom.

Much interest centres on the forthcoming convention of the Students Volunteer Movement, which is to take place in Toronto, February 26th to March 2nd. Large numbers of delegates and others interested in Missionary work purpose to be present. The Students Volunteer Movement has, under God's blessing already accomplished great things, the need for it and the opportunities are greater still. May the Spirit of the Lord do a new thing in the lives of many who will soon be deciding what their life work should be.

Enlarge, inflame, and fill my heart
  With boundless charity divine;
So shall I all my strength exert,
  And love men with a zeal like Thine.
And lead them to Thy open side,
  The sheep for whom the Shepherd died.

The Annual Meetings of the China Inland Mission will be held in Toronto, on Friday, February 21st, in the Association Hall. See for further details advertisement on cover. Dr. and Mrs. Howard Taylor, who will be among the speakers are known to many of our friends in Toronto, and Mr. Montague Beauchamp, who will also be a speaker, was one of the famous "Cambridge Band" of seven, who went to China some fifteen years ago. Mr. H. W. Frost also expects to be with us, and there will be others also. We would like to have a good representation of our friends in Toronto and vicinity at these meetings, and will be glad if those who read these lines will not only come themselves but also bring others to the meetings. At any rate don't forget to ask God.'s richest blessing on them.

Kai-Feng Fu, the great capital of Honan Province, and the place of the temporary residence of the Imperial Court of China, on its way to Peking, has long been very hostile to Missionaries gaining a permanent footing there. Many have been the attempts to open it, and now, at last, the China Inland Mission have been enabled to effect what we trust will be a permanent entrance. Mr. Powell, one of our Missionaries, has been able to get a house in the city, and gives a very favorable report of the attitude of the people. Thus the last capital city in China is open to the preaching of the Evangel.

As we are about to go to press, there comes like a bolt from the blue, the news that a treaty has been signed by England and Japan, in the interests of China. This ought to have a very calming influence in the field of Chinese politics, as well as a steadying effect upon China herself. We believe, too, that it will go far to preserve peace and tranquility among the people, who have long been afraid of the designs of other nations on her territory, and were in no small degree exasperated by it. For the development of the country, as well as the preaching of the gospel, China needs a long period of peace. Such a treaty will go a long way further to securing that, than the continued talk about the "Break up," and the "Partitioning" of China..

Once more we have to chronicle the death of one of the members of the North American Council. It is but a month ago we lamented the late Dr. Sweetnam, and now we are called to sorrow again. Mr. Alexander Sampson has left very many to mourn his loss, and in common with many other circles of Christian effort, we feel we have lost a trusty and beloved helper. He died suddenly while talking to his wife, on Friday evening, 7th February. May God in His love and mercy comfort all those who mourn the loss of such a good and fruitful life. We hope in our next issue to give a fuller appreciation of him and also his picture, which many both at home and in China would like to see.

CHINESE FISHING WITH NETS

Annual Meetings of the China Inland Mission

HELD IN ASSOCIATION HALL, TORONTO, FEBRUARY 21st, 1902

The afternoon meeting began at 3.30. The Rev. Elmore Harris, D.D., of Toronto, occupied the chair. The meeting was opened by the singing of the hymn, "All people that on earth do dwell." The chairman read the opening verses of the first chapter of the book of Acts, and led in prayer, asking for God's presence and blessing. Mr. Henry W. Frost, Director of the Mission for North America, was asked to present the Annual Report of the Mission, which he did in effect, as follows :—

Annual Report by Mr. Frost.

When you were gathered together in this place last year, two of our number were on their way across the Pacific, journeying westward to the Hawaiian Islands, and with their faces set toward Japan and China : I refer to Mr. Nasmith and myself. And in the report which I shall give this afternoon, it seems best to begin with a short description of what took place in connection with our visit abroad.

Having reached Japan, Mr. Nasmith and I separated for a time, he remaining in that country for a few weeks, and I going on to Shanghai, which I reached upon the 23rd of January, 1901. I found Mr. Sloan, our beloved Mission Secretary in London—who had preceded me from that place—absent up the Yang-tsi River, so that I had to hold such meetings as God gave me, without his aid. For a month subsequently I ministered in the Word as the Lord gave opportunity, being joined meanwhile by Mr. Nasmith, and finally by Mr. Sloan. All of us, together with Mr. Hoste, went northward then to the city of Chefoo, where we spent some two weeks in holding meetings with the missionaries gathered at that place. After this we turned southward and came back to Shanghai. The subsequent week was spent in meeting with the brethren of the China Council. Then Mr. Nasmith and I took our course westward up the Yang-tsi River to the chief treaty-ports on that river, and subsequently we held meetings at Kiu-kiang, Gan-k'ing, Wu-hu, Chin-kiang and Yang-chau. We then returned to Shanghai, and we started upon our homeward way, upon the 23rd of April, having been in China for the period of exactly three months.

A BAND OF DEVOTED WORKERS.

I shall not pause to tell you of all we saw in China, and of all the blessing God gave us there. But I cannot refrain from expressing the joy that it was to us to come face to face with a large number of our missionaries, including most of those from North America. I am glad to say that we found that the Lord was keeping them bright, hopeful and devoted. Those who had suffered most from the boxer troubles had gone to the home lands, and those who were left were those who were physically able to continue their service in China without furlough home ; but all of those whom one looked upon had suffered not a little strain from the events which had taken place, and we knew that we were looking into the faces of those who had had set upon them, almost, the seal of death. To see them, therefore, so courageous, not regretting what they had passed through, and aspiring to get back into the interior in spite of all that this might mean, was an inspiration to us all. More than once, therefore, did we bend the knee in praise, thanking God our Father for having given the Mission so goodly a band of workers. And, as we speak, we are constrained once more to offer our thanksgiving to Him for having chosen such devoted men and women, and for having sent them forth into such darkness as prevails in China.

GOD'S TENDER CARE.

I shall not pause to tell you of the homeward journey. You have heard, no doubt, how God led us forth from the land, at last, in much blessing, but how He suffered our good ship to be dashed to pieces upon the rocks two nights out from Shanghai; how, at that time, He gave us merciful deliverance from many perils, and kept our hearts in perfect peace; and how, finally, He brought us upon our homeward way in safety, so that I reached Toronto in July last, after an absence of exactly seven months and four days. But I must speak, in passing, of my return home, and of the joy He gave me in finding how much the Mission had been prospered during my absence. Indeed, it has always been so; for I have never gone away from the work but that the Lord has specially undertaken for it, giving increased blessing, and showing how independent He is of me and of my service in connection with it. It was thus at this time, I found that God had undertaken to do greater things for our service than He had ever done before. In the first place our brother, Mr. Helmer, had been kept most blessedly, in spirit and body, through all the days which had passed. In the trial of the daily, difficult service which falls to his lot, our beloved secretary and treasurer had experienced the sustaining power of the Spirit of God, and he had been made a blessing from first to last, in all his life and service. The same had been true of his beloved wife, and also of all who had served beside and in fellowship with these friends.

In addition to this God had undertaken to give special blessing in the way of enlarging our work. It had been the privilege of the Mission to have the help of Mrs. Stott in deputation work. This dear friend had travelled and labored in many parts, particularly in the lower provinces of Canada, and wherever she went there had been a marked increase in the interest of the service of the Mission. Still in addition, the Mission had enjoyed the help of the deputation work of dear Dr. and Mrs. Howard Taylor, who are with us to-day. I trust these friends, when they come to speak, will refer to the work which God has been doing through them; but I must speak sufficiently of the subject to say that their service in the colleges and in the churches proved to be of great worth to the Mission. Indeed, their journey was one complete way of triumph for them and for their Lord, for, so far as we can find, there was never one meeting held but the Spirit of the Lord was there in power.

NEW OFFICES AND HOME.

Finally, in addition to all this God began to open up ways before us, immediately after our return, which we had prayed to have opened for many years past. We had been looking forward to the opening up of a work in the States, similar to this work in Toronto, for over ten years. We had thought that some day the Lord would give us an opening in that part of the country, but we scarcely knew how it could be brought to pass, since so much was involved in it, and one has to confess, that beside days of wonderment as one looked forward to the future, there were not a few days when doubt rather than faith prevailed. But now suddenly, largely as a result of Dr. and Mrs. Taylor's work in the eastern States, God brought us to the time when He purposed to answer prayer, and in a few short weeks He had answered our petitions fully, in His own beautiful and gracious way. And He did that which we had asked Him to do, not in any small way, but in a large and generous way, giving us very satisfactory offices in Philadelphia, and in addition, a large and beautiful Mission Home in Norristown, a place near that city. In addition to these things, He opened hearts to us on all sides, raising up old friends of whom we had before known, adding to these new friends, and giving to us from both old and new, a hearty and loving welcome. And thus it is, dear friends, that we are constrained, as we pass over this record, to give God praise again.

CALLED HOME.

We wish to speak now concerning that which is somewhat different from all this, and to refer to certain sorrows which God has allowed to come to us, in the midst of our many joys. The health of our missionaries in China, thank God, in spite of all the strain of the preceding year, has been wonderfully good, for not one of our workers has been called upon to pass through serious sickness or death. But we cannot say so much concerning the workers at home; for here, out of the membership of our Council, God in His wisdom, has seen fit to remove two of our loved brethren from us: I refer to Dr. Sweetnam and Mr. Sampson. For not a few years both of these beloved friends have stood by us in faithful and fruitful service, giving to us all that they possibly could give, of time, of strength, and of devotion. And suddenly we have been called to stand above their graves, to bow our heads and to mourn their loss. One cannot pause to speak of all these brethren were to us; but if you could have stood where we have stood, if you could have watched their lives; if you could have experienced the kindness which they gave to us, you would understand a little, the feelings which are in our hearts this afternoon, as we call up these memories. We give God thanks for such men as these, and we praise Him that they were ever numbered among our friends.

SOME INTERESTING STATISTICS.

I shall pass on now to the consideration of a few statistics, which naturally come before us. First, as to our finances. And let us remember as we speak of these, that they are not mere figures. They represent the gifts, often, of poor men and women, and the gifts of little children; they represent also, the gifts of those who are wealthy, of such as have learned the true meaning of stewardship, their gifts meaning as much in sacrifice, as the gifts of those who are poor. Hence, these figures mean flesh and blood, mean devotion, mean the constraint of the Spirit of God, and as such, they lead us once more to give God thanks, not only for the funds which they represent, but also, and particularly, for the persons for whom they stand. In connection with our general account, then, we have received the sum of $35,835.48. In connection with our special account—which account takes in the sums of money designated for special mission purposes—we have received the sum of $13,963.03. That is, there has been committed to us, as stewards of the Lord, the total of $49,798.51. Let us compare this, for a moment, with the sum of money received last year. The total amount which reached our hands in 1900 was $40,793.60. This means, therefore, a net increase for the present year of $9,004.85.

But this is not all. In addition to these gifts, there has been made to the Mission, as already stated, the gift of the Mission Home at Norristown. The sums of money which were given in the last few years, for the Mission Home in Toronto, were included in the cash statements for those years; it is proper, therefore—though the cash paid for the Home at Norristown, has not actually passed through our hands—to include the cost of that property in the receipts for the past year. If this is done it gives us a total increase over and above the previous year of over $21,000. Now, dear friends, I leave it to you to judge, if it does not become clear from this that we have little understood how good things our God is willing to do for us? Personally, I feel humbled to the dust, as I think of all my lack of faith in the months that have gone, in the face of such gracious dealings as these. How good our Father is! Shall not every future difficulty encourage us to a larger venture of faith, and to greater expectations, as we continue to gaze into the face of our Father-God?

As touching candidates: We have considered this year the cases of some thirty-seven persons. From among these, sixteen, for one cause or another, have withdrawn their offers of service. The applications of three friends were not favorably considered. Five persons—three men and two women—were accepted. The cases of thirteen persons are still under consideration.

MISSIONARIES SENT OUT TO CHINA.

In regard to our returned missionaries: We have sent this year to China fourteen persons returning to their work. In addition to these, we have been permitted to send out nine persons, going forth for the first time. And still in addition—for I cannot pass this by—we have been privileged to send out ten dear, little children, all of these going out with their fathers and mothers, as these last returned to their work. In other words, we have had the privilege of providing for the going forth of twenty-three persons, not including the children. There might be added to this, four other of our own workers, who went out direct from England, these being provided for by the London Council. If we include these it makes a total of twenty-seven persons going forth during the past year. This is the largest number of missionaries who have gone out in connection with our service, in any one year since our work began.

Our total working force in connection with our own part of the work, may be summed up as follows: There are at home five accepted candidates, whom we trust to send forth in a short time; there are, also, at home, either in England or in North America, twenty-five returned missionaries; and there are in China some ninety-four persons. These last are distributed in fourteen out of the eighteen provinces of the empire.

There is no time for more, as we wish to give place to those who will succeed us, and who will speak more directly about the work in China: I cannot close, however, without asking you once more to unite with us in most earnest praise to our wonder-working God. Thank God, first of all, that the China Inland Mission still remains, the very least among all the missions which are serving in behalf of China! Thank God, as well, that this little Mission, having no might nor power of its own, has the great and glorious God, the God of mighty power and of mighty works, upon its side! Thank God for all He has done during the past year! Thank God for the encouragement which He puts into our hearts, as we give ourselves to Him for another year and for all years that are to come! For all these things, we do praise Him, do we not? And as we praise, let us fervently pray that our lives may be accepted of Him once more, so that we may be used of Him as never before in the work of gathering out His chosen ones against the day of Christ's coming. Amen.

After singing the hymn, "O Love, that will not let me go," the meeting was led in prayer by the Rev. Dr. McTavish. The chairman then called upon Mrs. Howard Taylor, and she spoke as follows :—

Address by Mrs. Howard Taylor.

IT is such a joy to us to be here again to-day, to look into your faces, and to take part in this meeting. These have been eventful months for us all. We want to thank you very much for all your fellowship in prayer in the work of this Mission, which made the report to which we have been listening what it is. For, from beginning to end, it is all in answer to prayer, is it not? I remember so well when I stood up to speak on this occasion last year, in this hall, how difficult it was to say anything, because then one's heart was nearly broken with the great sorrow that hung over us. I refer to the very serious illness of my dear brother, Dr. Harry Guinness, who was then lying at the point of death in London. I never shall forget how you prayed for him, how it cheered my heart, and how it strengthened us to feel that all this prayer was going up for him at that time. You know the Lord has spared his life. I cannot but refer to it now, just to tell you that, during these last few months, he has been out in Australia, and the Lord has been using him wonderfully. We prayed in the Mission Home, and in many homes throughout this city, that God would take him away to Himself if his work were done ; but if the Lord had more work to do through him down here that He would spare him a little longer. The Lord spared him, and has been using him during the past year in winning hundreds of souls. This is one instance of answered prayer since we met here last year ; and I would like to ask you if you will join with us in praying that his visit to this country, as he comes here later, may also be blessed.

OUR SOURCE OF POWER.

How many other answers to prayer there are that we should like to speak of for your and our own encouragement ! It has been wonderful all through the year. I was thinking only this morning of that familiar passage in the closing verses of Matthew, where the Lord Jesus gave the great commission that draws us together in this missionary service, and where He said, "All power is given unto me ; . . . . go ye, therefore, ... and lo ! I am with you alway." Do we realize this supreme fact, that all power in heaven and earth to-day is in the Crucified's hand—in the hand of the living Christ? That is the reason why we are to go on with this missionary work—to go on as the larger opportunities open before us, with larger faith, greater expectation and more earnest waiting upon God in believing prayer. Because all power is in His hand now ; "Go ye, therefore," "I am with you."

Note the same passage in Mark, where I observe a beautiful similarity : "He was taken up, and sat on the right hand of God ;"—as we read in Ephesians, "Far above all principality, and power, and might, and dominion," etc. Everything under His feet. He was taken up into that place of power, and then "they went forth and preached everywhere, the Lord working with them." There are the three things again. In Hebrews 10 : 13 we have one last glimpse of the risen Christ. In that beautiful passage you remember this expression—after being told that, "having offered one sacrifice for sins forever, he sat down on the right hand of God," that place of power,—"From henceforth expecting, till his enemies be made his footstool." O, beloved friends, does He wonder sometimes at our poor, limited prayers, at our narrow faith, at our low expectations in connection with this great work of bringing the world to His feet? Does He wonder, up there at the right hand of God, conscious, as of course He is, of all the infinite power He has in His hand for us, and that He has put Himself, so to speak, at our disposal for this work ; does He wonder that our faith is so limited and narrow, and our prayers so cold and poor? We have prayed and He has answered our prayers, and has given more than we have asked or thought ; but oh ! how much more we might have asked and received in the year that has passed !

GREATER POSSIBILITIES.

This year opens for us in China with greater possibilities than ever before ; with greater demands upon faith, devotion and prayer. The whole country is open to us as it never was before. There are pledges, countless pledges of richer blessing than has ever yet been poured out. What attitude are we going to take now for the new year? There is our blessed, glorious Master at the right hand of God, with every power to bless us and use us to develop this work—to pour out the Holy Spirit upon the missionaries. He has all power to send, and He is just waiting there "expecting"—expecting what? Why, new devotion in us, larger faith, greater prayerfulness, more waiting upon Him to work ; expecting us to rise up to the fuller opportunities of this new year, which may be the last year we shall ever have to hasten forward this blessed work. Beloved friends, is His expectation going to be disappointed? If it has been in the past, let it not be so this year. God help us to rise up a little more to the possibilities that are open to us in the supreme fact that He is there, and is over us. Because He is there, let us carry forward this great work of prayer.

SOUL-WINNERS NEEDED.

I want to tell you about the practical way in which prayer works out in China, and how it tells in the main issue—the salvation of souls, which is after all, the chief, the only reason for which we are there. I know that sometimes personal experience makes things more real ; so you will excuse me if I refer to our own experience. You see on the map that great province of Ho-nan, where we worked most of the time we were in China. When my husband and I were opening up new work in that province, one prayer was upon our hearts, and we wrote home constantly and asked our friends to join us in asking that God would save, in those cities to which we were going, men and women who should be themselves, in their turn, soul-winners. How this is needed all over the country ! Now as our beloved missionaries are again going back to every province, and are finding larger openings than ever among the people ; as some new stations are being opened up—central places, strategic points, cities that we have wanted to get into for years and years. Won't you join us in the prayer that, in this new year, God will save all over China through your beloved workers from this country, and from other countries, soul-winners—men and women who shall be filled with the Spirit, and used of God to bring multitudes to Christ? That is what is needed. That is the chief end of missionary service in China.

TORMENTED BY EVIL SPIRITS.

Let me give you one instance in which we prayed for this and God answered our prayers : I was at our little cottage meeting on one occasion in a great city in our province where we had been working for a little while. There were fifteen or twenty Chinese women in that little meeting, and there in front of me, on a low stool, sat a woman whom I had never seen before — a middle-aged, dark-complexioned, rough-looking, ignorant women, but with evidences of a peculiar strength of character. I was rather taken back when two or three times she stopped me and said, "Is that true? Or is it some fable like what our priests and people tell us? I never heard this before! Is it really true?" I assured her repeatedly in the course of my little meeting that it was perfectly true. I showed her the book to assure her that it was not any invention of mine. "It is from God," I said. I was telling the people about that poor demoniac at Gadara—how the Lord Jesus healed him. There are plenty of instances of the same kind in China to-day. When we got near the end of the meeting, this woman stopped me again and said, "What I want to know, is whether that story is true? Did Jesus really cast out those demons from that man and save him?" And I had to assure her again that it was perfectly true. "All right, that is all I want to know," she said, and went out of the room. I said, "That is a rather peculiar woman; why did she talk like that?" I was told that she was a Mrs. Wang, who lived round the corner, and I gathered that there was something strange about her. They did not exactly like to say it but I saw what was meant; it was that she had, for over twenty years, been more or less constantly tormented by the possession of evil spirits, like the demoniacs we read off in the time of Christ. I do not know whether you will credit this statement, and I cannot stay now to explain to you the reasons why we have come to believe that such a state of things does exist in China. I can only say that this is a fact.

SAVED BY GRACE.

I did not see anything of the woman for a little while. But she came one day to me, looking so bright, so restful. She told me she had become a Christian. That afternoon, when she left the little meeting, she went home to her cottage, shut the door, knelt down on the mud floor, and prayed a prayer. She also took down her idols. She did not know much about prayer; but probably her prayer was something like this: "Jesus, I have never heard of you before; but I believe you are the Son of the living God and my Savior; I want you to cast these evil spirits out of me, and forgive my sins, and I will gladly follow you all my life if you will only make me well and forgive my sins." She told me herself, that from that time she never had any more trouble in the way she had before for twenty years, and that she was quite sure her sins were forgiven, because she was full of joy, and felt so different.

Shortly afterwards, we were thinking of going to the city of Ch'en Chau. She said to me, "Are you going to open a new station? Have you a servant? If not, I will come and be your servant. If you do not want to do so, you need not pay me anything, but I will do your washing and make your shoes, so as to let you do the preaching." In the end, it seemed to be the Lord's guidance, and she came with us. She was a rough diamond, but a woman whom God could use. I spent as much time as I could in teaching her from the Bible. I tried to fill her mind with the plan of salvation, and prayed that in time God would make her a soul-winner. She was slow and not particularly attractive—a very abrupt, strange woman. But I kept praying on.

BEGINNING TO PREACH.

I cannot tell you, now, all the story; but there came a day when our house was crowded with hundreds of women who had come to hear the Gospel. I had been talking to them all day, until in the afternoon I began to lose my voice. Mrs. Wang was sitting beside me on the floor. There were about sixty women in the room. I turned to her, praying all the time, and said, "Mrs. Wang, you see I have lost my voice; don't you think you could tell them the rest?" She said, "Oh! I could not do such a thing. Don't ask me to preach." I said, "Mrs. Wang, these women have never heard about Jesus, and you know all about Him; are they to go away without having heard the 'one thing needful?'" I had been talking about the love of Christ, and had just come to the point of telling them about Calvary and the cross. But she said, "Oh! I cannot preach." "Well," I said, "They will have to go away." And then suddenly she buried her face in her hands. I could see she was praying.

I sat there without saying a word, and just prayed for that woman. After a minute or two she looked up. I could see she was changed. All consciousness of self seemed to have passed away. After looking at me, she said, "Now listen! The foreign teacher has been telling you about Jesus and what He did in the world; but I want to tell you something more wonderful than that. Now listen!—" I sat there looking at her, and prayed that the Holy Spirit would fill that woman. In all my life, as I look back upon it now, I can hardly recall a more memorable hour than that when the Holy Spirit came upon that woman;—that woman who had been for many years literally possessed with demons, and who had never heard of Christ till a couple of months before that time.

MARVELLOUS POWER.

She talked an hour or two without stopping, with great power and tenderness, the tears running down her face at times. Every woman in that room was simply riveted, and listened without moving; they scarcely seemed to breathe as she told them that wonderful story. I can look back upon many touching hours—upon many moments of deep and wonderful joy in my life; but oh! I think the joy that filled my soul that day, perhaps, exceeded everything I ever knew before. She preached with tenderness and power—you know there is only one power, and it was there that day in the corner of that room. There was a Mrs. Fang sitting there—an intelligent and respectable woman, but proud and hard—she gave her heart to Christ that day, and she has been a Christian ever since.

The most wonderful thing is, that Mrs. Wang never went back. This was perhaps six years ago. From that day to this, she has gone on preaching the Gospel in the power of the Holy Spirit. At times, she seemed to me as almost transfigured. Her face was just radiant. It got to be known over the whole country-side, and the women would walk miles and miles to hear her preach Christ. When I met them at the time of service, I would ask if they had come to get medicine, or to see the doctor, or see the foreigners; and they would say, "We don't want any medicine to-day; we want to hear about Jesus; we want Mrs. Wang to preach to us, and tell us about that wonderful Savior." Of course she was there; and I have sat by her side many a day, literally all day long, and heard her. I have listened to her, prayed for her, and helped her now and then. I have thought to myself over and over again, "Now what could you desire more than this?" You could not wish for anything clearer, more rousing, more tender, more full of the power of the Spirit, than that woman's preaching.

SUPPORTED BY NATIVE WOMEN.

I wish I could tell you of the wonderful results—of the souls saved, the villages changed, the people brought to the Lord and becoming in their turn preachers of the Gospel. All through the boxer troubles that woman went right on. She was driven out of the district but she went on preaching. The women in that part of the country—many of them women who had been brought to Christ through her preaching—prayed about it, put a little money together, and sent for Mrs. Wang. They wrote a letter and sent it, by a man with a wheelbarrow to her home, and they said, "Mrs. Wang, the missionaries are all gone, and we have no one now to teach us. We have made a little collection amongst ourselves, and have enough money to support you. We want you to come on this wheelbarrow, and you shall come round to our houses and teach us while the missionaries are away." She is still, as far as we know, preaching Christ in that district, while the missionaries all had to leave.

NEW STATIONS OPENED.

This is but one instance of how God answers prayer for us. We never had such an opportunity as we have at the present time, for winning souls and preaching Christ in China. Our beloved missionaries have gone back to all the provinces, and new stations are being opened up. Do you know that the most anti-foreign city in the whole of China has been opened to the Gospel within the last month or two—the great city K'ai-feng Fu, the capital of Ho-nan? We have prayed and tried to get into that city for years, and now one of our dear workers has a house there, and is preaching Christ; and my brother, Dr. Whitfield Guinness, has been asked to commence medical work in that city. Think of it! The first time in all the ages that Christ has been preached in that great city—three or four thousand years old. Some couple of thousand years ago, that city was the capital of China.

Pray for that city, and for all the cities to which our missionaries are returning now. Think of Christ, with all power in His hands, "expecting"—expecting larger faith, more earnest prayers, more zealous endeavor. Pray that, this year in China, God will save many men and women who shall be soul-winners. Pray that, there in K'ai-feng Fu, He may not only save souls, but save soul-winners. Beloved friends, our Lord has been at the right hand of God for two thousand years, "expecting," expecting. He cannot do this work except through us—through you and me. Oh! think of the long patience of the heart of Jesus Christ, yearning for China to-day, longing for the fullness of that great nation to be gathered in. Think of the love of Christ, of the tenderness of Christ, of His infinite desire for blessing out there. He can only pour it out through you and me. He is expecting great open channels through our hearts. Believers, this is your blessed work. Oh! let the great power of Christ flow out through you in this new year to bless China as never before. Pray, pray, and then God can work.

The hymn, "When I survey the wondrous cross," was sung, after which the chairman called upon Dr. F. Howard Taylor, who spoke briefly as follows :—

Address by Dr. F. Howard Taylor.

I CAN never forget a gathering something like this twelve or thirteen years ago, at which my father spoke at some length. There was present a reporter from one of the papers of the city, and he gave a most excellent report of the meeting in the next morning's paper. A whole column was put at his disposal for the report, but he occupied a column and a half, and then had to cut it down and shorten the last part of the address. I can almost remember the words into which he condensed it, something like this: "The venerable gentleman concluded the long and very interesting address by informing the audience that the members of the China Inland Mission are dependent upon chance providence for a subsistence." Well, that has not been my experience, and I think that the memory of what our beloved brother, Mr. Frost, has been telling us this afternoon will teach us that it has not quite come to that yet.

THE LORD'S PROVISION.

You have heard him tell us that the Lord has graciously given, during the year which has just closed, $9,000 more in funds in this country than in the year before. But over and above that, He has given us a beautiful Home, far better than we deserved or hoped for in one of the suburbs of Philadelphia, where the work has again taken root and is spreading. Our hearts are full of thanksgiving. I think it was so aptly chosen that the first words of this hymn-sheet should be, "I will praise Thee with my whole heart." I know that is how we all feel to-day. We thank God with our whole heart for what He is doing; for, after all, as we have been reminded already, the blessed facts about the funds, about returning missionaries, and about new missionaries going out in larger numbers than ever before from this country and the States, these facts are only the outside or surface of it. The deep fact behind it all, is the fact that here in this audience, and in that larger company who would be in this audience to-day if they could, is a great company of fellow-helpers who are one with us, who stand shoulder to shoulder with us in this blessed work to which God has called us. How we thank God that He is in this work; that there is no mistake whatever that He is in it. And because you are His; because you love Him and wish to be with Him, you also are in it. Therefore this work is possible, and thus it is being done now with more determination and energy than ever in the past. Oh, brothers and sisters in Christ, I am profoundly moved by these facts that have been laid before us, and I know that all unite in hearty praise for the great things that God is doing for us, and with us.

THE NEED AND POWER OF PRAYER.

But our time is gone. In this note of praise, I know I shall be voicing not only my own feeling, but yours also. I want to remind you in closing, that this is your work; and that it would be impossible without you; that we are counting upon all the strength, and support, and help that you can give us, by your prayers, by your sympathy, and in other ways; above all by going to the work, if you are called to go. Let us remember that of old, when the children of Israel were fighting in the valley against the Amalekites, when the battle was pretty evenly balanced, and sometimes went this way, and sometimes that way, the Amalekites must have been impressed with a strange feeling. They knew that they were better warriors. They knew that they were better trained for battle than these strange enemies against whom they were fighting. It was easy to see this. But were they not conscious that there was some other force that was battling against their hosts against which they were unable to stand? They did not know that, away up there on the mountain top, was Moses with his hands reaching up to God. This was the fact behind it all. You have heard that the work is going forward; you have heard that one of the strongest citadels of China has just been opened to the glorious gospel; some of you will be thinking that this means there will be terrible troubles for Robert Powell at K'ai-feng Fu, and for others who may join him. But, sisters and brothers in Christ, you are behind them. We are in it together, you and we; and we count on your being faithful in this ministry. We cannot do without you. You are on the mountain top. You are not there in the fight, but you also are working and you are getting the victory, for the Lord is with us.

The afternoon service was closed with prayer by Mr. Butland.

Evening Meeting.

The chair was taken at 8 o'clock by Rev. Dr. McTavish, of Toronto. The meeting was opened with the singing of the hymn, "Jesus, Thy blood and righteousness." The chairman read for the portion of Scripture, the 16th chapter of 1st Corinthians. Mr. J. G. Butland, of Toronto, was asked to lead in prayer, and prayed most fervently, not only for blessing in the meeting about to be held, but also for greatly enlarged blessing in the winning of souls in China. The hymn, "How firm a foundation," was sung, and the chairman then called upon the Rev. W. J. Doherty to address the meeting. Mr. Doherty spoke as follows:—

Address by Rev. W. J. Doherty.

THIS first visit to Toronto and the meeting with so many fellow-workers with God and for China, is not made with unmingled feelings. There naturally springs up in one's heart joy and gratitude, for repeated deliverances from what seemed impending death during the past years in China. As we look into the faces of bereaved relatives and friends of those who suffered martyrdom in 1900, we ask ourselves why it is that we stand here to-day, while others sleep in martyrs' graves in distant China. Was it that one was less exposed than they, or that the lives of those who have survived were more calculated to prove useful to China than the lives so nobly yielded up to God? Nay, verily!

I shall never forget that night in 1900, when three of the native Chinese Christians, terror-stricken and pale as death, entered my room near midnight, with the information that an armed band was marching on the city, intending to kill the foreigner, and that the official was powerless to cope with them. Alone, in a city of 40,000, with no fellow-worker nearer than forty miles, one was much touched with the thoughtfulness of the dear natives, as they said, "We will provide a ladder for you by which you can escape to the courtyard. When the mob comes try to make your way over the wall into the house opposite, which is occupied by a man friendly to foreigners, and he will protect you." I looked on them and said, "Set your hearts to rest! Man is immortal till his work is done. Until God's time comes, not all the boxers, or brigands, or armies of China can hurt us; and when that time arrives I will gladly go to be with Christ, which is far better."

OUR MARTYRED FELLOW-LABORERS.

But, mingled with the joy, there is the sad thought that those fellow-workers, whom we had learned to love in the Lord, are no longer with us. We mourn their loss. It is but natural that we should. Yet we sorrow not as those without hope. Our loss is their gain, and that of Heaven, too. They have received the "Welcome Home" and the desire of our Lord is granted: "Father, I will that they also, whom thou hast given me, be with me where I am." And we shall meet again, when Jesus comes. We would fain hope that their home-going will prove to be of untold gain to China. Shall it not inspire those of us who have been spared, to more fervent zeal and faithful devotion, "redeeming the time?" May we not hope, that the blood of the martyrs will be the seed of the Church; and that many hearing the call of God for volunteers to fill the depleted ranks, will respond, "Here am I, send me?"

Think of the glorious possibilities wrapped up in the lives of the young men and women here at present, if they should consecrate their lives to God! People talk of sacrifice in giving up money—and what is more joy to many, the seeking for university honors—yet no man sacrifices anything for the Lord's sake but he shall receive a hundred-fold reward.

A TRUMPET CALL TO PRAYER.

Is not this crisis in the history of China a trumpet call to God's people to be His remembrancers, and to pray as never before? "More things are wrought by prayer than this world dreams of," and if our God-honored Mission stands for anything, surely it is to prove the power of prayer. Cheques are honored, and transactions carried out, on the word of a man. Will you tell me that the bond of a Carnegie, a Gould, or a Vanderbilt, is more reliable than the Word of God which liveth and abideth forever? Let us then draw more largely on the bank of faith.

While doing so, we would mingle our prayer and supplication with thanksgiving for what God hath wrought, even in the comparatively small portion of Cheh-kiang of which I speak. Let us thank Him for the removal of prejudice and opposition. Where seven years ago I was stoned, to-day the gospel is preached without opposition. Quite recently news reached me of a request for a chapel to be opened, coming from enquirers in a village where, only three years back knives were sharpened to kill us by men whom the Chinese officials would not dare to make amenable to law.

Let us give praise for the removal of what one dreads more than bitter opposition, viz., callous indifference. And here let me say that Rome, by that ambition which overleaps itself, has done us good service in T'ien-t'ai. Her machinations have been such a contrast to what the gospel ought to be, that indifference to us has, in many instances, changed to sympathy. One does not need to tell this audience that the comparison drawn between Romanism in North and South America by one of your leading men is equally true of China. "The Roman Catholicism of South America," he said, "differs from the Romanism of North America, as a tiger in the jungle does from one in the museum." Her watchword is "*semper eadem*," and in China it is all too true that Rome is still the Rome of the persecuting days of the middle ages and inquisition. But wicked men are in God's hand, and He can and does overrule even evil for good to those who trust Him.

Then, again, we have to praise God for converts drawn from the ranks of Confucianism, the worship of ancestors; from Buddhism, the idolatrous cult; and from Taoism, or spirit-worship. We know that some call these the three religions of China, and denounce missionaries for not allowing the Chinese to continue in the practice of them. If by "religion" we mean merely in the etymological sense something that binds, then truly, the Chinese are religious in the extreme; but if by it we understand that which binds us to the service of God and the good of humanity, then there is absolutely nothing in the three cults answering to the definition.

TROPHIES OF GRACE.

I have with me an ancestral tablet, one of many that have been discarded by the followers of that system which has well been called "The Gibraltar of heathendom." Amongst my curios and relics are certificates of merit, given by Buddhist devotees, who are now zealous in worshiping the true God. One gave us two rooms for a chapel, and in a village, where three years ago Buddhism held sway, we have a flourishing native church. I think of the last service held there, on a very stormy day, when members of an exemplary Christian family, who were formerly devoted vegetarians came from quite a distance to the meetings. I turned to the aged mother and said, "I am surprised at your coming to-day, in such a storm," and she replied, "When I think of all Jesus has done for me, this seems but little to do for Him, and I won't have long time left in which to serve Him."

One of our most promising evangelists is a young man who recently abandoned the Buddhist priestcraft through the testimony of a Christian Chinese storekeeper, and he now preaches the faith which he formerly sought to destroy. Another, by far the most successful of our native helpers, is a man who sold his stock, land, children and wife for opium, so great was its hold upon him. To day he preaches the gospel, and prays with a fervency that one would fain emulate. One might multiply instances such as these to prove that, "the gospel is the power of God unto salvation," even amongst the Chinese.

NEED OF CONSECRATED NATIVES.

Speaking of the native helpers leads me to say that the great need of Cheh-kiang, and it seems to me of all China, is God-chosen, consecrated native workers. For are we not all convinced that if heathen lands are to be evangelized it must largely be accomplished through native agency? What we want then in Cheh-kiang is more of such men, trained and fitted for the work to which God is calling them. May I ask you to pray the Lord of the harvest to send forth native as well as foreign laborers into the harvest?

And now, as we go forth to face the problems of the future in our church work, evangelizing and school work; as we attack the citadels of heathendom and contend with the insidious power of Rome, who will play the part of Moses, Aaron and Hur, and be helpers together by prayer in bringing about the glorious time when the kingdoms of this world shall become the kingdom of our Lord and of His Christ.

"And ye who cannot go, O, help
  With the wondrous weapon, prayer!
While ye uplift your hands at home,
  The cross shall triumph there.
So only can ye free your hands
  From the guiltiness of blood:
For a million a month in China
  Are dying without God."

There followed this an address by Dr. F. Howard Taylor, the report of which we hope to publish in our next issue. After prayer by the Rev. T. C. DesBarres, M.A., and singing the hymn, "Far, far away, in heathen darkness dwelling," the chairman called upon Mrs. F. Howard Taylor to speak.

Address by Mrs. F. Howard Taylor.

IN the usual course of my reading the other day one of the chapters of the Old Testament I came to a sweet and touching word in connection with Jacob that impressed me very much. At the close of his life, when that old patriarch had reached 147 years, and was about to be taken to his rest, he sent for his son Joseph, and in talking with him he recapitulated a little of the story of his life. "And Jacob said unto Joseph, God Almighty appeared unto me at Luz, in the land of Canaan, and blessed me, and said unto me," etc. There in the mind of the old man whose life was done, came up that scene when God Almighty first appeared to him, spoke to him, and blessed him, and across those many years—a century or more—it was warm in the heart of Jacob still. O blessed words, "God Almighty!" You know the word that Jacob uses. It is a very precious name for God. It occurs a very few times in the Old Testament. It was the name by which God revealed Himself to Abraham — a beautiful Hebrew word, "El-Shaddai." The first time that Hebrew word is used in Scripture is when God came to Abraham and said, "I am El-Shaddai; walk before me, and be thou perfect." As much as to say, "That is all you need to care about." God revealed Himself to Jacob by that same name in his early manhood, and when he was nearing 150 years of age, that was the name that came back in his mind as he thought of his long life and of God.

GOD ALL-SUFFICIENT.

What does that word, "El-Shaddai," mean? *El* is God, *Shaddai*, all-sufficient; that is, enough. Then, friends, is it not He, who is the "The beginning and the End," the "Alpha and the Omega?" God, our God, El-Shaddai, the God that is enough, has brought into being this Mission with which we are connected; has appeared to us and blessed us; has spoken to us and given us a vision and commission. To-night how much this calls to mind! He has always been enough, has He not? In looking back over the work and experience of this year, I am more profoundly impressed than ever before with that thought—the wonderful resources, the all-sufficiency of God, who has sent us to do this work, and who is with us in it. It is He who is infinitely enough for all our possible needs, who always has been enough, and always will be. Thank God for the past history of the Mission, in which we have had wonderful answers to prayer, and wonderful mercies. But we do not need to go back to the year 1887, when God sent out in answer to prayer 100 missionaries in one year, and increased the income $50,000, we do not need to go back to ancient history to find El-Shaddai with us. He is with us right along. He is with us to-night, has been with us all through this last year, and everywhere in our Mission, we have proved God to be enough.

There are many things I want to say. I want to repeat a little of what was said this afternoon about the report and the statistics of the Mission. You were not all here then. Some of you did not hear that, during last year in the North American branch of the work, the Lord has not only sustained us with sufficient for our needs, but He has sent us more than $9,000 of extra income in answer to prayer. He knew the needs would be greater than ordinarily. The expenses have been much heavier in connection with the troubles in China. There have been more journeys home, and returns. And El-Shaddai—Oh! what a word it is! What a peculiarly beautiful word it is! The God who is all-sufficient!—He has opened his hand and sent us this $9,000 and upwards of extra money, and besides that, a wonderful gift to the Mission in the shape of a new centre—a new home for the work in the United States. That gift alone cost $12,500 extra, so the whole increase amounts to about $21,500. Thank God for this token of His presence with us. But that is only one thing out of many.

ANSWERS TO PRAYER.

I know we all love to think about answers to prayer. Now take another instance that came to us since coming to this country. We came here to work for about three months in connection with the Student Volunteer Movement. When Mr. Mott met us in New York and took us to his office a year ago last autumn, he told us the plans they had been making. He picked up a letter which had been lying on his desk, and said "This letter is from a friend of yours." I looked at the name and said "Yes, we have met him once or twice." "He is interested in your coming," Mr. Mott said, "and he wants to know when you are going to arrive. I am thinking of suggesting to him that he should stand behind you financially in all the work you are going to do, and that he should meet all the expenses of your travelling and work in the colleges." You can imagine how we felt. You are on the inner side and you know all the ins and outs of our Mission, of course. You know we never ask for money and never make that kind of suggestion to anybody. You can therefore understand how Dr. Taylor and I felt about it. And yet we could not say anything, because the Student Volunteer work was not our work, and we were not responsible for the way in which they chose to get their money. They were responsible, and if they felt they could do it in that way, we had nothing to say.

Presently I saw my husband was praying, so I waited. He looked up a moment later and said, "Well, Mr. Mott, how would it be if we were to pray about this matter? You know the Lord could suggest that to our friend. How would it do to make it a matter of prayer, and not write him at all?" Mr. Mott looked at us—you know how sharp and bright he is—and he said, "If you feel like that, of course I would not think of doing it—perhaps you are right." Oh! we do love that blessed man of God, John R. Mott. Well, God was there, and our hearts went out to Him, asking that He would put it into our friend's heart, if He wanted him to minister to us in this way. We went away, but we felt a little bit anxious about it, for we had prevented Mr. Mott from writing that letter, and where would he get the funds necessary for our work, if not from the quarter he had hoped? We felt we must pray very much about it. Oh, dear friends! what poor miserable faith we have, after all, when we look up into the face of that God, who is "enough!" How ashamed it makes us feel! We prayed a good deal.

A PECULIAR PREDICAMENT.

That was Saturday. On the Thursday of next week, we happened to be passing through the city where this gentleman friend lived. His minister had asked us to go to his church for a meeting that night, and there in the meeting, sure enough, was this very man. At the close of the meeting he said to us, "There is a little matter that I want to speak to you about." So we went into the Presbyterian Manse, and there in the library—he is a very quiet, reserved man—he brought out an envelope that looked interesting, and he said, "I want to speak to you about a matter that is on my mind a good deal. Here are some cheques which I want you to send to China. This is to be used for your Mission in China." We were very much surprised, for we had not been praying for this at all. He said, "It is a matter of about $3,000, and I would be so glad if you would forward it to China." It was a large gift, but I never felt such difficulty in my life before in being thankful for a large gift for the Mission. What would Mr. Mott say? He certainly would have got half that money in answer to his letter, we thought, and we had prevented his writing that letter, and now the whole had been given to us! How could we go back to Mr. Mott with such a story? It would certainly look very strange.

We managed, however, to thank our friend as heartily as we could, and were looking up to the Lord to learn what He meant by this, and then, as we were leaving the room, our dear friend said, "There is another matter. You are going to the colleges to work amongst the students for two or three months. I have longed so much for great blessing on the colleges. I cannot do anything to forward that, but my heart will go with you, and my prayers, and I want also to be a partner with you in that work. Won't you let us have a partnership, all three? You two go to the colleges, and I will meet all the expenses. I would so love to do this—it would be such a joy to me." We simply could not speak, and I feared he thought we did not like it. "Oh!" he said, "I cannot tell you how much it would be to me; it would mean such a blessing to my life." Just think of that. "But, dear friend, who put such a thought into your mind?" we asked. I was thinking all the time of that letter. He said, "I cannot tell you who put it into my mind." How long, then, have you been thinking about it?" we asked. "It was about five days ago that I began thinking about it." We had been praying about it just those five days, and there was the answer! El Shaddai is enough, is He not? Oh, that we might open our hearts wider to this great God! He has His infinite purposes, and wants to use us to carry them out, if we will only let Him.

SPLENDID OPENINGS.

I wish we could express to you the impression that has been on our minds while going about in this country. Since we last saw you we have travelled up and down over the States, through about forty out of the forty-five. There are so many places that are open to us, even in Presbyterian churches in the south where ladies are not supposed to speak. You know what a feeling there is in the south about this. In a very strong church there, the dear minister would have me speak five times, although in that very church, and on that platform only two or three weeks before, ministers had denounced such doings, and had promulgated a mandate that no minister in the church was even to announce from his pulpit a meeting in which a woman was to speak to a mixed assembly. We had that church packed five times. I did not know anything about this, of course, at the time. I did not know that there was such a prejudice, until the minister told me of it at the last meeting. There is a great change coming in the south. The people are waking up to all sorts of things.

We have been during the last few months in eight of the southern States, and in seventeen cities there, talking about our great and wonderful God, and the work He is doing in China. They are learning a great deal about our Mission there, which was very little known before, and the people are greatly interested. We have held 160 different meetings in three months, and addressed over 147,000 people. The reports that went into the papers must have reached about a quarter of a million people. Sometimes a four-column report appeared in the daily paper. The churches have been Presbyterian, Methodist, Baptist, Episcopalian, Congregationalist; as well as other denominations. Everywhere we have been impressed with the fact that missionary interest is growing, and the people are hungering after some real testimony as to the presence and power of God, the reality of answer to prayer, and the other truths which we know and love so much.

The opening that God is putting before us in this great country is wonderful. We are more and more amazed at it. We have a list of invitations that would keep us, and Mr. Frost, if he could go too, busy for more than twelve months, I think. When Mr. Frost looked through the list which we sent him not long ago, he said, "If you had sat down with a pencil and paper to make a list of the openings, where we would like to speak about the China Inland Mission on this continent you could not have had a more desirable and interesting list." These are the openings God has put before us all over the States, from Philadelphia right across to the Pacific. How we ought to thank God for this! Do you not see how the Lord does things so completely, and not by halves? His work is perfect. While He was, on the one hand, putting a new equipment in the east before us as a Mission, on the other hand, He was giving us a field in the States such as we never had before. He knew we could not carry on this kind of work without some place that we could call our own. It is not easy to travel about without a place in which to leave your trunks, and we have had often to get our books from Toronto until Mr. Frost went down and made better arrangements for us in Philadelphia. While God was opening up the country to us in this wonderful way, He was also giving us a home in the States where the work can be carried on. It is all wonderful!

THE NEW HOME.

It takes me back to that sunny autumn day last October, when a dear friend with whom we were staying for a day or two opened his heart and told us that the Lord had laid it on him to provide a Home for the Mission in Philadelphia. He already had had a conference with Mr. Frost about it, and the matter was nearly settled. They said to us, "Don't you want to go and see the house?" So they took us along that sunny street in Norristown, past the quiet, old-fashioned houses, under the trees, to such a restful spot on the outskirts of the city. We feel like inviting you all there. We were so anxious to know which house was to be our Home. At last, Mr. Frost, who was walking with me, said, "There, do you see across the road that attractive, colonial, frame house, in a large piece of ground with those fine, old trees; the house painted a primrose color, with soft yellow and white windows and trimmings?" "That is not the place?" I asked. "Yes," he said, "That is the place." "Why, that is the most attractive house we have passed all the way," I said.

The next morning, our friend took us to see the inside. I cannot describe it to you. It is a charming, homelike place, such as I have not seen for a long time, sunny and bright, simple as can be, but every corner of it so attractive, with nice, large rooms for prayer meetings, etc. You must go and see it for yourselves. We could hardly believe it to be the place which was offered to us without our lifting a finger or saying a syllable. Of course, we had felt the need of such a place, and there it was standing in the sunshine that Autumn day, just waiting for Mr. Frost to say "Yes," or "No." A house and grounds rent free; the nice carpets laid down; the gas fittings and fixtures all in order; a first-class heating apparatus, already installed; there it was just waiting to be received—a gift from God's own hand. Think of it! Since our dear friends, Mr. and Mrs. Frost, have moved in there, they have had a not altogether easy experience, and even now, there are a great many difficulties; but God is blessing us. God is opening up a new field for our Mission in the States. Won't you join in praising God, and won't you help us in prayer? Ask God to make us more worthy of the greatness of His love towards us, and His tender care of us. But should we not all go out into this next year of the history of the Mission, more humble, and more full of loving confidence in our great and wonderful God?

THE SUPREME AIM.

We cannot close this meeting without, for a moment, going to the great foundation—the reason why all this organization exists. What have we a Mission for? What is the purpose of these Home and other facilities? What is the object of these meetings up and down the country? Why the prayers, the giving, and the work? I think we need, from time to time, to remind ourselves of the great bottom truths. Do we forget sometimes the preciousness of the souls for which we are working in China? Do we forget the tremendous urgency of their need? We do not want to congratulate ourselves, or one another; we do not want to take light or superficial views of this work, or to think that the Mission consists in this organization, or any part of it here at home; we dare not rest satisfied when there is no debt, and when the money is sent in. O! that is only the beginning. The real object is the saving of the souls of the people out there in China. That is the purpose for which we exist, for which we work and pray, and for which we want your help.

And I feel we need to get a new and deeper conception of the needs of the heathen. We need to get a new realization that these people are actually perishing in their sins day and night, without God and without hope, and that upon us rests the responsibility of these souls. Oh! what good would the houses be, or the organizations, or the money, or the candidates, or anything else, if we are not dead in earnest about the salvation of these precious, immortal souls? Do we realize that, since this meeting began tonight, more people have died in China than could be crowded into this building? Most of them never have heard the name of Jesus—never had an opportunity to hear it. And they are dying thus all the time. Is there any other name given under Heaven, among men, whereby they must be saved? We know that there is only the one name. Confucius won't do, Buddha won't do, all their philosophies and faiths won't do, though they are wonderful. That great nation is lying to-night in the dark, separate from Christ, "having no hope, and without God in the world." I wish I could have you here a full hour, and talk to you along the line of what I have seen in China, and have felt burned into my soul, of the awful need of these people; of their need even now in this present life; their cruel sufferings and wrongs; the oppression under which they live; the anguish of soul that they suffer about spiritual things; the darkness and awful shadow that overhangs their future.

A BUDDHIST HELL.

I wonder if there is anybody here who ever had a doubt upon that question. Did you ever wonder whether these heathen religions were good enough for them? Did you ever think that perhaps those people in China who do not know about our religion, and do not care very much, are free from responsibility, or excusable, or have no suffering? Oh! what an awful, awful mistake that is! Do they not care? Go into one of the heathen temples; look around, and what will you see? You will see round about the courtyard groups of clay figures sometimes nearly life-size, very realistic, but grotesque, made by the Buddhist priests. There are always eighteen groups, which represent the tortures of the Buddhist hell. If you want to know what the inside of a Chinaman's heart is like, along that line, go and look at those things, if you can bear to do so. Some of them are so horrible and revolting, that I simply could not look at them. These show what is in the conscience of those who worship them: the knowledge of sin, and the burden of sin; the conviction that after death comes the judgment upon sin. Some of the scenes of torture are so revolting that it takes a heathen mind to conceive of them at all. Those are the punishments they think they all are to come through after death because of sins in this life. The commonest proverb every child knows is this: "Good is rewarded, sin is punished; if you have not yet received the punishment for your sins, it is because the time has not yet come."

What these people suffer in the thought of death, and in the anticipation of what comes after death is something that cannot be put into words. It is most touching and pathetic to see how eagerly they respond, in large numbers of cases, to the slightest hope you put before them of any escape after death.

I would like to tell you about a woman who comes to my mind now. She was away in the heart of China, on the great Han river. We had been travelling on the river for six weeks. We came to a little village where there had never been any missionaries before, and where the people had never heard of Christ. The people gathered all around us, and were greatly interested. There was an old woman there, bent and stooped, leaning on a long staff, with a great dragon's head. She had large intelligent eyes, and such a longing face. She followed us all day, and we longed so much to touch her heart, but felt she was probably too old to take in the message. In the course of the afternoon, while sitting by my side, she put her hand on mine. I looked around and saw her looking at me with a new light in her face. She said, "I have been listening to what you have been saying all day long. I never before heard of Jesus who cares for us, who forgives sins. I am over seventy-five years old and I am very stupid. When you are gone away, I am afraid I shall forget most of what you have been saying; but I think I shall perhaps remember His name." "Do you think," she continued, "that Jesus would have anything to do with one like me? Can it be for me?" Oh, the wistful look in that dear old face! You can understand how I put my arm around the old woman, and made it as clear and as plain as I could, and she took it all in word by word. I wish I could tell you how we talked together, but time forbids now.

It began to get dusk, and we had to get back to our little boat. All the people came down to say "Good-bye" to us, at the edge of the river. It was a Sunday evening. I looked around for the old woman, but could not see her anywhere, and I thought she had gone home without saying "Good-bye." A little later I saw her standing by herself a little way up the river on a low sandhill close to the edge of the water. There she was, leaning on her staff as I had seen her first in the morning, looking to the other side of that broad river, where the sun was going down; and the clouds were bright, and red, and golden, and the light was shining on her face. I thought, "Can she be admiring the sunset"? Then I saw that her lips were moving. I went up nearer to her, and watched that dear old face. She was speaking in a low tone to somebody who was very real to her there, and what do you think she was saying? She was saying over and over again to herself softly, "My Lord Jesus, do forgive my sins, and take me to Heaven; oh! do forgive my sins, and take me to Heaven." She had never heard of Jesus before in the whole seventy-five years of her life, and the first time her heart opened to Him, it was, "*My* Lord Jesus, *my* Lord Jesus." Is he not their Lord Jesus, too? But they don't know it, and they are living and dying all the time without knowing it. Oh friends! are we earnest enough, or are we just playing at this great work?

BEYOND OUR REACH.

Many a time our hearts have nearly been broken in China to see the people slip away beyond our reach. I shall never forget one day, in the heart of China, I was sent for, to save the life of a woman who had taken poison. I went into the house. She was lying upon a great pile of bedding. It was a rich, beautiful home. I went up as quickly as I could, and knelt beside her to see what condition she was in. I asked them to get me some hot water, and I drew back the covering to look at her face. As I drew it back the sunlight fell on that beautiful face. She was a young woman with fine, clear-cut features, about four or five and twenty. She belonged to a Mohammedan family. She had great large dark eyes, wide open, looking into that bright sky; and a pang shot through my heart. Her hand was cold, her cheek was cold, the faintest tinge of color was still in her lips, but she was gone! Oh! with such a straitened heart I knelt there. She seemed so near, yet she was gone! They gathered around me and said, "Make haste and mix the medicine! Oh, make haste and save her life!" There was such a clamor and noise, and I looked up into the midst of the crowd and said, "Cannot you see she is dead?" "Yes," they said, "she died just as you came into the house, but you can bring her back. She cannot have gone very far yet, and you can bring her back." When I did not do anything, they knocked their foreheads on the ground to entreat their gods, and implored me to bring back the soul of that woman who had not gone very far away yet. In the midst of the hubbub and excitement, I looked into that quiet face and realized what it means for a soul to slip away beyond our reach, and go out into a Christless eternity. God grant us to realize what that means! God grant us to see as He does, and feel as He does, who, to save men and women from that fate, gave Jesus Christ on Calvary. Beloved friends, we do not need to define what it means for a heathen to die without Christ. God has not been pleased to tell us fully. We know it means to be separate from Christ, and to save people from this, Jesus Christ came to Calvary, and the heart of God itself broke. Do our hearts break for these things? Does it cost us a tired and sleepless night? Can you go home to-night, and think of these souls passing away a thousand every hour, day and night, all over China, very few of whom have ever heard of Christ? Can you go home and sleep to-night without an aching heart, or burdened soul? May God give us some of His love, and His vision of these things! May He make us in earnest this year about real things! May He take our ambition, cleanse it through and through, and use it! May He fill us all with His Holy Spirit, and use this whole work to the salvation of souls in China!

Mr. Frost closed the meeting by prayer.

AN INTERESTING DONATION.—A donation of $71.70 was received at the Mission Headquarters in Shanghai, from the native Christians of Epi, one of the beautiful islands of the New Hebrides. This is deeply interesting. Twenty years ago the natives of Epi were cannibals. To-day the island is Christianized and the Church there is taking a practical interest in the spread of the gospel into "the regions beyond." "This is the Lord's doing; it is marvellous in our eyes." Let us praise Him for all that He has wrought in these islands, and let us especially remember in prayer the Christians at Epi, that He may continue to lift upon them the light of His countenance and grant them ever-increasing prosperity.

CORRESPONDENCE WITH MISSIONARIES.—We have been notified of a further extension of the Imperial post in China. An office has been opened at Yun-nan Fu. Letters, therefore, for that station, as also for K'uh-tsing and Ta-li Fu should be addressed to Yun-nan Fu *via* Meng-tsz, West China. For all stations in Si-ch'uen, except Wan-hsien (for which place letters can be sent direct *via* I-ch'ang), it is only necessary to put the name of the station, adding, *via* Chung-king, West China. For Kwei-chau, letters can be addressed to Kwei-yang *via* Chung-king; also for Ts'in-chau, Kan-suh, *via* Chung-king. The Imperial Post undertakes to forward letters through the native post until its own offices are opened.

Cash Abstract from January to December, 1901.

GENERAL MISSION FUNDS:

RECEIPTS:

Balances from 1900:—		
General Fund Account	$ 1,226 31	
Building Fund Account	49	
Outfit and Passage Account	3 18	
		1,229 98
Received in 1901:—		
Missionary Account: for support of Missionaries in China and at home		15,555 37
Native Helper Account: for support of pastors, evangelists and Bible-women		2,485 00
Native School Account: for support of native children in schools in China		123 60
Foreign Special Account: for famine relief, purchase of gospels, tracts, etc.		1,613 69
General Account:—		
For outfits and travelling expenses of missionaries to China	4,255 63	
For publication of China's Millions	557 00	
For publication of Mission literature	200 00	
For general Mission use	10,494 69	
For Building Fund, towards purchase, renovation and furnishing of new Mission Home and offices	550 50	
		$16,057 82
		$37,065 46

DISBURSEMENTS.

Missionary Account: Remitted to China and paid out at home for support of missionaries		$21,083 46
Native Helper Account: Remitted to China for support of pastors, evangelists and Bible-women		2,485 00
Native School Account: Remitted to China for support of native children in schools		123 60
Foreign Special Account: Remitted to China for famine relief, purchase of gospels, tracts, etc.		1,613 69
General Account—		
For outfits and passages to China	$5,030 48	
For candidates' traveling expenses, and for their testing and training in Mission Home	419 79	
For support of officers and families of Home and office helpers, and from entertainment of visitors in Mission Homes	2,325 26	
For rental, fuel, gas and water	957 01	
For furnishings and repairs of Mission Home	133 91	
For office fixtures; printing, stationery, postage, telegrams, etc.	626 09	
For printing and circulation of China's Millions	527 68	
For publication of Mission literature	200 00	
For Bank charges	7 34	
For travelling expenses of officers and deputation workers	275 01	
For purchase, renovation and furnishing of Mission Home and offices at Toronto	574 30	
For taxes and insurance	276 49	
For purchase of furnishings for new Mission Home in Philadelphia and expense of moving	149 70	
		11,503 06
Cash in hand		256 65
		$37,065 46

SPECIAL FUNDS;

RECEIPTS.

Balances from 1900—		
China's Millions Account	$ 251 27	
Prayer Union Account	42 44	
Literature Account	131 99	
		$ 425 70
Received in 1901—		
China Transmission Account; Private gifts for personal use of the missionaries	1,544 45	
Home Transmission Account: Remittances from missionaries in China for purchases at home, deposits in trust, and private gifts for the use of individuals at home	11,004 73	
China's Millions Account. Subscriptions received	430 77	
Prayer Union Account: Subscriptions received	53 46	
Literature Account: Sales of Mission literature	929 62	
		13,963 03
		$14,388 73

DISBURSEMENTS.

China Transmission Account: Private gifts remitted to China, for personal use of missionaries	$1,544 45
Home Transmission Account: Purchase of goods ordered by missionaries in China, repayment of money deposited in trust, and private gifts paid out to individuals at home	10,604 73
China's Millions Account: Subscriptions used for publication of China's Millions	682 04
Prayer Union Account: For cards, circular letters and postage	57 02
Literature Account: For publication and purchase of Mission literature	999 22
Cash in hand	501 27
	$14,388 73

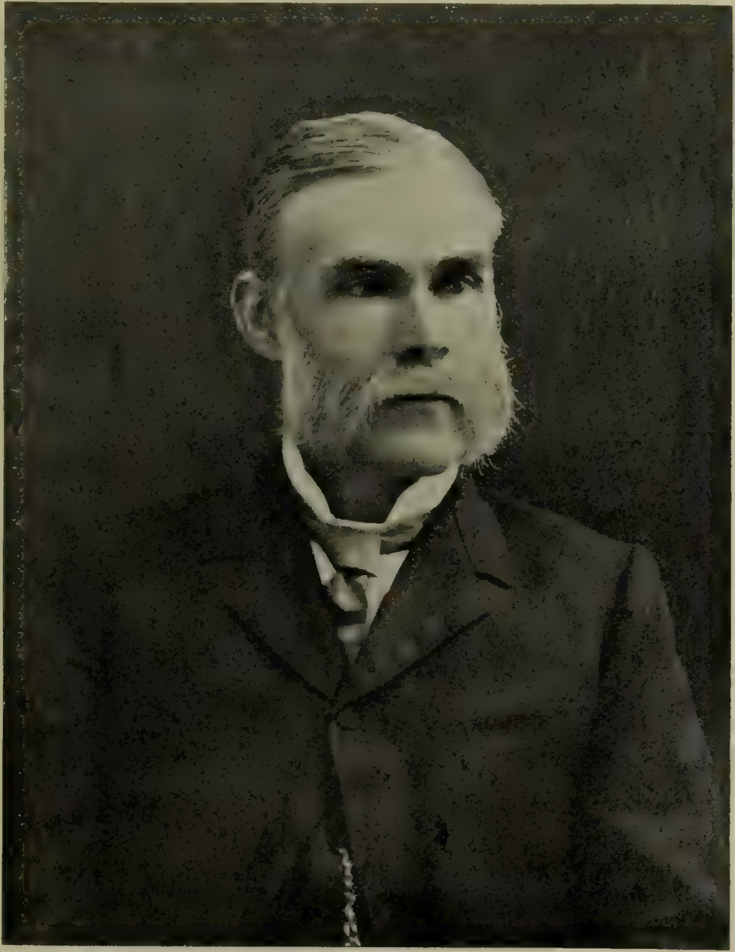
Audited February 21st, 1902.

Josiah Barnett, *Auditor.*

In Memoriam—Alexander Sampson, Esq.

SUDDENLY and unexpectedly, we have been called upon to mourn the loss of another valued and beloved member of our Council. Alexander Sampson, Esq., Barrister, of Toronto, has passed away, having fallen on sleep in the full maturity of his powers and service, upon February 7th. The news has come to us a heavy shock; and it will be so received by many of the Lord's servants in home and foreign lands.

There are few persons who have lived for any length of time in Toronto, who have not known Mr. Sampson. Through his legal practice, through the activity of his Christian service, through his liberality, and through the pathetic circumstances of his physical condition, he had come into contact with many different classes of the community, and was thus known by many individuals. And there was no one who knew him, who did not esteem and love him. His services, legal and spiritual, were at the disposal of the poor as freely as of the rich; his sympathies went out as fully to one of lowly life, as to those of higher rank. Whoever drew near him for aid found in him a brother, and, if need be a father; one who was glad to share the burdens and sorrows of others, because he considered this the delightsome "law of Christ." Such a man had only to be known to be esteemed and loved; and such appreciation was given to Mr. Sampson in high and unusual degree.



The most of Mr. Sampson's Christian activities were given to the work of the Mission Union, and in connection with this organization he labored with marvellous fidelity, and with blessed spiritual results. As a Bible teacher, he instructed and held together a large class on Sabbath afternoons, for many years, and few instructors from the Word of God were more appreciated by their people than he. He attended also, the evangelistic services of the Union with great regularity for years; and here, too, his words were in the power and demonstration of the Spirit. In addition to these ministrations, he made his office in the Medical Building, a place where those in need could continually resort, and many there are who found his inner sanctum there a place of refuge, of comfort, and of renewed strength. He was also an honored member of the Council of the Toronto Bible Training School.

Mr. Sampson came in contact with the China Inland Mission almost at the time of its inception. At first he had no official connection with the Mission, but he took it upon himself to form close and intimate relationships with the missionaries who were going to the field, giving them his friendship and his sympathy, and making them to understand, that for all time, he would be to them all that one in the home land might be. This thoughtfulness on his part, truly remarkable in a life so much engaged with pressing duties, found expression in ways which included the giving of books, the sending out of Christmas cards, the writing of letters, and above all, and best of all, that special personal prayer of faith, which means so much to one who is laboring among the heathen. All of this in time, became known to the officials of the Mission, and thus it became a natural thing to do, to seek to draw such a beloved and devoted brother closer to those who had become responsible for the carrying on of the Mission service. In December, 1892, therefore, he was requested to become a member of the General Council, and in February of the following year he was asked to act with the Special Council. Both of these invitations he kindly accepted, and from the time of his appointments, he met with the Council, with marked regularity, up to the time of his last sickness. The last time of his meeting with the members of the Council was upon December 19th of the past year. Upon that evening he came to us in much physical weakness, and it was a sorrow to those who were present, to see that his strength was visibly failing. We shall long remember, however, the kindness, gentleness and sweetness of his spirit. His advice then, as always, was marked by good judgment and rare wisdom, and heartfelt devotion to the interests of the Mission.

For several years past, Mr. Sampson has acted as the legal adviser and attorney of the Mission. As such, he has given his service freely; and, with great painstaking, he has served us in such matters as have been brought before him with that ability which characterized him in all the work of his profession. Not a few have been the important papers which he has drawn up for us, and it has always been found that these were written with great clearness, and with exact understanding of the law.

We shall greatly miss our beloved brother, and the news of his passing away will come to the leaders of the Mission in various parts of the world, and to many of the missionaries in China, as a deep, personal affliction. It is difficult for us to reconcile ourselves to the thought that we shall see his kindly face no more, and that we shall no longer experience his valued help. Such men as he are not easily found in these days, and, for our own sake and for the sake of the Mission, we would fain have kept him with us. But we give him gladly to the Lord, and we cannot do aught but rejoice with him in the rest, the comfort and the joys which are his in the presence of the Master he loved and served so faithfully and well. Our sympathy and sorrow, meanwhile, go out with tender affection toward the beloved wife and children, and to all of these we offer our sincere condolence. May the Lord comfort their stricken hearts, and be to them, while life shall last, their pitying and sustaining Friend!

At the last meeting of the Council the following resolution was adopted:—

"The Council of the China Inland Mission desire to place on record their sense of the great loss they have sustained in the death of Alexander Sampson, Esq., who has been a most valued member, both of the General Council, and of the Special Council, for over ten years.

"Mr. Sampson possessed a rare combination of qualities of head and heart. He was a man of deep religious experience, and an earnest and intelligent student of God's Word. He had very few superiors as a Bible teacher. He also possessed a remarkable executive ability, and was able to see the various phases of a question with singular clearness. This made his service with the Council exceedingly valuable. His interest, however, was not confined to the home side of the work; he also kept in close touch with many of those on the field, and had not only a deeply prayerful sympathy with the workers, but also a wide and intelligent grasp of the aspect of the work. Professional duties made a large demand upon his time and strength, but the vast amount of Christian work he did, in spite of his physical limitations, was a constant wonder and reproach to his brethren. With it all he maintained a bright and cheerful Christian spirit that was a perpetual inspiration to those who worked with him. But his work is finished here, and he has entered upon a life of unspeakable glory.

"The Council begs to express to the sorrowing widow and the bereaved family, their deep and heartfelt sympathy, and they pray that the God of all comfort may abundantly sustain them in this sore trial. The Council further decided that a copy of this resolution be sent to Mrs. Sampson and the family."

Editorial Notes.

THE WORK IN WEST CHINA.—The people are flocking to the missionaries. Not only so, but those who are thus coming in such numbers are of a higher average degree of intelligence than hitherto. One missionary writes:—"Probably nine-tenths of the men can read, and nearly all who come at first are men. There has been a phenomenal demand for the Scriptures. I have sold more Scriptures in the last five weeks than for twenty years." Another missionary recently telegraphed "for immediate use in his own field [more than a thousand miles from the coast] an order for Bibles, which, eight years ago, the Society would have deemed an issue sufficient to supply the demand *in all China* for five or six years." The Methodist Episcopal Mission in Chung-king report that about twenty new stations have been opened by their Society during the past few months, the expenses of which have nearly all been met by enquirers themselves. "Fully one thousand enquirers are under regular instruction who had shown no interest in Christianity six months ago. Nearly as many were all desirous of being enrolled." Altogether, the outlook is a very hopeful one.

"The Outlook in Pekin," writes *The Times* correspondent on Jan. 20th, "has grown most encouraging . . . . . . The foreign ministers express themselves well satisfied with the friendly disposition of the Chinese authorities, and with the good faith which has characterized the recent dealings of the court and the viceroy. The missionaries regard the outlook as more promising than it has been for many years. Recently a splendid funeral was accorded, by the provincial authorities, to the murdered Christians at Tung-chau, when the service was attended by the provincial commander-in-chief and 1,500 soldiers and other high officials. This has given heart and confidence to every Christian in the province. The edicts which have been issued during the past few weeks, both in word and substance, inspire much hope."

Funeral of the Kiu-chau Martyrs.—Mr. Stevenson, referring to this matter, writes as follows:—"I am glad to say that Mr. Wright has made very satisfactory arrangements with the officials and people at Kiu-chau (Cheh-kiang) for the burial of our friends who were massacred last year. They have given a very suitable piece of ground on the hill in the city for the cemetery, and also sufficient land to provide for the caretaker of the cemetery. They are enclosing the ground, and will put up stone coffins, after the Chinese fashion, above ground, and also a monument with suitable inscriptions, both in English and Chinese; the whole will cost a considerable sum of money. The funeral will probably not take place until March or April, as it will take till that time to prepare all the stone-work." The eight martyred missionaries referred to in the foregoing note were Mr. and Mrs. D. B. Thompson and their two boys (Edwin and Sidney), Miss J. Desmond, Miss Edith Sherwood, Miss Etta Manchester, Mr. and Mrs. G. F. Ward and infant (Herbert), and Miss E. A. Thirgood.

A New Station Opened.—In connection with the above note, the following extract from the December issue *Monthly Notes* is exceedingly interesting. "After an opposition of more than thirty years from the officials and gentry, it is with much thankfulness this month that we announce the opening of Yen-chau Fu, the only prefectural city hitherto unoccupied in Cheh-kiang province for permanent missionary work. Mr. Wright, taking advantage of his intercourse with the officials in connection with the Kiu-chau affair, mentioned our desire to secure premises in Yen-chau Fu, to the Tao-t'ai, who heartily responded, and, on going to Yen-chau Fu, Mr. Wright was very cordially received by the officials and people. He was shown several houses, and, deciding upon one, he found no difficulty in renting it."

Baptisms in Hu-nan.—Three converts have been received into the Church at Ch'ang-sha. Mr. Stevenson reports that these are "the *first* baptisms in the capital of Hu-nan"—that recently so bitterly anti-foreign province. They are three men, two of whom are natives of Ch'ang-sha. "One of them was a proud confucian scholar, the other formerly a small military official. Both are men of evident ability." Let us give God thanks for these "first-fruits," and let us pray that these converts may witness a good confession, and be used of God to win others for Christ. Dr. Keller, who baptised these three men, is being greatly blessed of God in his work in Ch'ang-sha. He "enjoys the confidence of the officials to a marked degree," and the reason is, as one of them recently remarked, "We can trust Dr. Keller and his assistants." There are now about twenty-four foreign missionaries living in Hu-nan, "but what are they in the midst of a population of over 20,000,000?"

Lady Missionaries in China.—A good deal of uneasiness is felt by some friends of missions about the return of lady missionaries into the interior of China. It will doubtless relieve the anxiety of those who have misgivings about this matter to hear the opinion of one of China's governors upon the subject. Mr. Lagerquist (one of our missionaries), referring to an interview which he had had with H.E. Governor Tuan Fang (who was formerly acting-governor of Shen-si, and to whom many foreigners are indebted for the preservation of their lives during the recent crisis), says:—"With reference to single ladies going into the interior, the governor said that it was quite safe, and far better to send single ladies than for men to go with rifles and revolvers."

The Nineteenth Annual Meeting of the International Missionary Union will be held in Clifton Springs, N. Y., June 4th to 10th, 1902. All Evangelical Foreign Missionaries, whether in active service or retired, are eligible to membership and entitled to free entertainment. For further information address Mrs. C. C. Thayer, Clifton Springs, N. Y.

CHINA'S MILLIONS

"An Opportunity for the Missionary."

BY MR. WALTER B. SLOAN.

"*A great door and effectual is opened unto me.*"—I Cor. 16 : 9.

THESE words describe the circumstances in which the apostle found himself at Ephesus. The expression does not refer to the "emboldened mouth," but to the favorable circumstances, and the Bishop of Durham, in a note on the parallel passage in the epistle to the Colossians, has paraphrased the clause as meaning "an opportunity for the missionary."

The present situation in China is summed up in the words, "a great door and effectual is opened unto us;" probably there never has been in all the world's history so great "an opportunity for the missionary" as now lies before us there.

In the vision of the Apocalypse the Lord announces Himself as having the key of David, and as opening so that no man can shut. Surely it is His hand that we have seen working through all the history of the past sixty years in China, and His voice that we hear now saying, "Behold, I have set before thee an open door." In order that we may better understand the present, let us look back at the history of the past.

There have been five marked events in the history of the past sixty years in China, in connection with which we can see the over-ruling hand of God at work, opening up the way for the free proclamation of the Gospel. First we have the war waged by Great Britain, resulting in

THE TREATY OF NAN-KING,

which was signed in the year 1842. Missionary work was not recognized in a direct way in this treaty. The principal features of it were the cession of Hong Kong to Britain, and the opening of the five ports—Canton, Amoy, Fuchau, Ningpo, Shanghai—to European residents. The missionaries, as Europeans, were not slow to take advantage of these openings, and so the work commenced. The progress at first of the direct work was slow indeed, but new influences were being brought to bear upon the Chinese mind that ultimately must revolutionize it.

The second event was another war, in which France associated herself with Great Britain against China, and the terms of peace agreed upon were embodied in

THE TREATY OF TIEN-TSIN,

in the year 1858. Passing over provisions in the treaty which do not affect our present purpose, we note three stipulations, each of which was of importance from the standpoint of the future of the Gospel in China.

(1) The Chinese must henceforth receive foreign ambassadors at the court of Pekin. This one step must have had a very large influence in bringing home to the Chinese mind the fact that there were other nations who stood upon terms of equality with themselves, and that the old idea of the other nations as barbarians would have to be abandoned.

(2) Passports were now to be issued permitting foreigners to travel in the interior.

(3) Christianity was to be recognized as a religion that should be *tolerated* in the empire.

Thus the impact of the outer world upon China becomes more aggressive, and slowly, but surely, the long-closed doors are being forced open, and the minds of the people are being prepared for the reception of truths at the hands of the despised foreigners.

We must pass over eighteen years to reach our third event.

THE TREATY OF CHE-FOO

was signed in 1876, closing the negotiations which

APRIL, 1902.

resulted from the murder of Mr. Margary on the borders of Burmah eighteen months previously. This treaty afforded a further opportunity for penetrating to the far interior. The Chinese government now undertook to post an imperial proclamation in every city throughout the eighteen provinces to the effect that foreigners were at liberty to travel in any part of the emperor's dominions, and that they were to be respected and protected. Missionaries quickly availed themselves of the advantages afforded by this proclamation, and gradually all parts of the interior were visited, residences were eventually secured in a number of places, and people became in a measure accustomed to the presence of the foreigner in their midst. Contact with the missionaries gradually caused some of the Chinese to know that all foreigners were not barbarians, and observation of the missionaries' life and work showed them that in some things at least they could learn from the despised foreigner. All the barriers which had hitherto kept the ministers of the Gospel out of the interior were now removed, but Chinese pride and prejudice remained, although, as we have seen, there were forces at work to break these down.

THE WAR WITH JAPAN.

The fourth event in our historical *resume* is reached in 1894-1895, when the Chinese suffered such a severe defeat in war from their despised neighbors, the Japanese, that but for European intervention Japan could have dictated whatever terms she pleased to China.

It is not, however, with the terms of the treaty that we have to do in this case, but with results that were more general and therefore less tangible and less easy to be realized: results nevertheless that have been very far-reaching. To be conquered by the Japanese was a humiliation greater than the Chinese had ever experienced, and in their wounded pride they began to try and find the reason why a nation so much weaker than themselves should thus have overcome them. The solution was not far to seek: it lay in this, that the Japanese had accepted all the help that they could obtain from the nations of the West, and had remodelled their country in accordance with the advice that they got from them. Thus a great impression of the need of change was made on some of the Chinese officials. But Chinese conservatism dies slowly, and amongst the older Manchu officials there arose a determination to crush the movement towards reform, and destroy the foreigners whose influence had produced it. We know the outcome of all this in "the boxer movement" and the terrible events that followed it.

THE BOXER OUTBREAK.

Here we reach our fifth and final event: the war between the combined European powers and China, and the treaty signed in Pekin last year. Statements have been made to the effect that China got the advantage of the Powers, and no doubt it is true that some who ought to have been punished were allowed to go free, but the Chinese government and people have received a terrible fright. "The son of heaven" cannot flee more than half-way across his dominions from before the foreigners without the minds of the people being profoundly impressed with the spectacle, and the court itself knows how it had to escape: and it was with most evident fear and trembling that it returned to Pekin. All this has resulted in the adoption of a policy of conciliating the foreigner; and in a greater readiness to accept of reforms than has hitherto been seen in China.

This being the official attitude, we see a corresponding change in the conditions of the common people. The missionary is being treated with every respect, facilities are being granted for the carrying on of the work, and the people are crowding upon him to hear his message.

Surely this is an "open door" given by the hand of the Lord Himself! Surely this is "an opportunity for the missionary!" But let us not be misunderstood: the people are not yet moved by a great spiritual conviction. They have been brought through God's dealings with their country into a receptive attitude, that is all; and now everything depends upon the use that the Church of God makes of this opening which our Lord and Master has set before her.

THE NEED OF THE HOUR.

A great outpouring of the Holy Spirit is needed to bring those who are prepared to listen into a sense of their need as sinners, such as will lead them to repentance and actual faith in the Christ of God for their salvation. Unless this is brought about, these people will return again to their old ways, and their last state will be worse than the first.

A large number of new workers is needed, especially men, both to take the place of those who have fallen and to respond to the cry "Come over and help us!" which reaches us from many districts hitherto unoccupied.

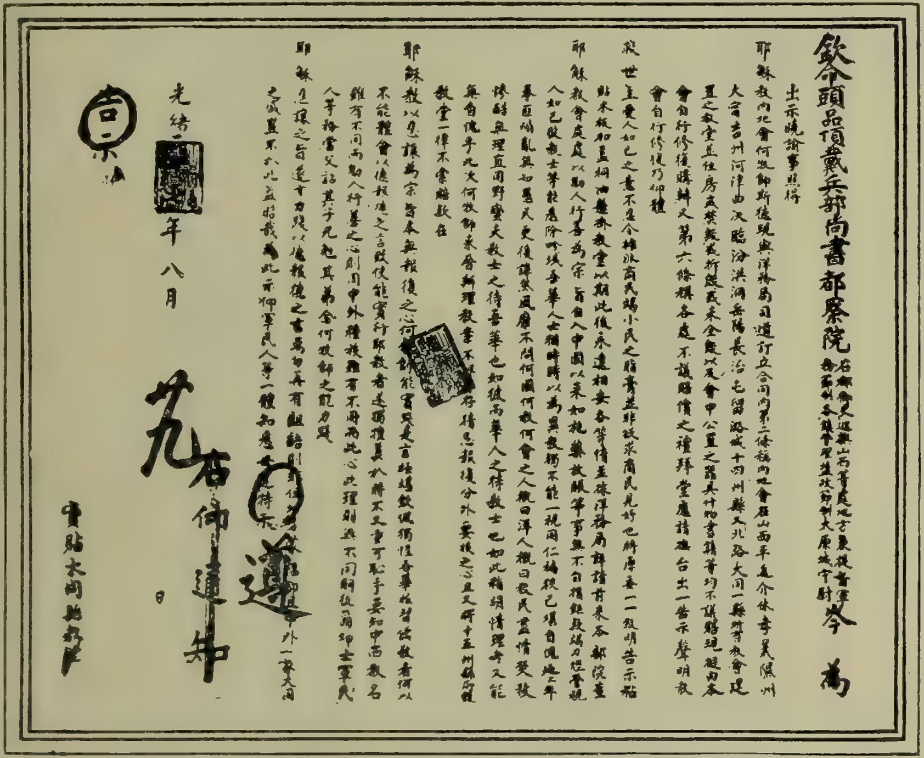
In the past years, when the doors still remained closed, there were those who believed that God could open them, and so they prayed in faith and they went forward to the work, and we see the condition of things to-day. In view of the vast needs that we now see before us let us take courage from the past, let us give ourselves anew to prayer and effort, and God's power and faithfulness shall be seen again in pouring out His Spirit in China, and in sending forth much-needed messengers to occupy the field now so ripe for the harvest.

A Remarkable Proclamation

ISSUED BY H.E. TS'EN, GOVERNOR OF SHAN-SI, ON THE 29TH DAY OF THE EIGHTH MOON, 27TH YEAR OF KUANG-HSU (11TH OCTOBER, 1901).

THE Governor hereby notifies by proclamation that, in the second paragraph of the agreement made by Mr. Hoste with the Foreign Office at T'ai-yuan Fu, it is stated that the China Inland Mission wishes no indemnity for the chapels and dwelling-houses that had been erected or bought in the following fifteen cities, viz.: P'ing-yao, Kie-hiu, Hiao-i, Si-chau, Ta-ning, Ki-chau, Ho-tsin, K'u-wu, Lin-fen (Ping-yang Fu), Hung-tung, Yo-yang, Ch'ang-chi (Lu-an Fu), T'un-liu (Yu-wu), and Lu-ch'eng; also the city of Ta-t'ung, to the north of the province, all in Shan-si, whether they have been burned, destroyed, or partly destroyed; and the same applies to the articles of furniture, miscellaneous goods, books, etc.; it being agreed by the said Mission that they will themselves effect repairs and replace lost property.

In the 6th article it is stated that the Mission requests the Governor to issue a proclamation to be hung up in each of the church buildings for the erection of which no indemnity has been asked, stating that the Mission, in rebuilding these churches with its own funds, aims in so doing to fulfil the command of the Savior of the World that all men should love their neighbor as themselves, and is unwilling to lay any heavy pecuniary burden on the traders or on the poor. In this the object of the Mission is not in any way to seek the praise of men. The Mission asks that the proclamation stating these things may be posted on a wooden board, varnished, and hung up in each building for worship, in order that henceforth there may be perpetual peace in its vicinity.



REDUCED FAC-SIMILE OF THE PROCLAMATION.

These statements are supported by the despatch of the Foreign Office enclosing the agreement.

I, the Governor, find then, having made myself acquainted with the facts, that the chief work of the Christian religion is in all places to exhort men to live virtuously. From the time of their entrace into China, Christian missionaries have given medicine gratuitously to the sick, and distributed money in times of famine. They expend large sums in charity, and diligently superintend its distribution. They regard other men as they do themselves, and make no difference between this country and that. Yet we Chinese, whether people or scholars, constantly look askance on them as professing a foreign religion, and have treated them not with generous kindness, but with injustice and contempt, for which we ought to feel ashamed. Last year the boxer robbers practiced deception, and wrought disturbance. Ignorant people followed them, spreading everywhere riot and uproar. They did not distinguish country, or nation, or mission, and they, at the will of these men, burned or killed by sword or spear, with unreasoning and extreme cruelty, as if our people were wild savages. Contrasting the way in which we have been treated by the missionaries, with our treatment of them, how can anyone who has the least regard for right and reason not feel ashamed of this behavior?

Mr. Hoste has arrived in Shan-si to arrange mission affairs. He has come with no spirit of doubtful suspicion, hatred, or revenge, nor does he desire to exercise strong pressure to obtain anything from us. For the churches destroyed in fifteen sub-prefectures and districts, he asks no indemnity. Jesus, in His instructions, inculcates forbearance and forgiveness, and all desire for revenge is discouraged. Mr. Hoste is able to carry out these principles to the full; this mode of action deserves the fullest approval. How strangely singular it is that we Chinese, followers of the Confucian religion, should not appreciate right actions, which recall the words and the discourses of Confucius, where he says, "men should respond with kindness to another's kind actions." By so doing we allow those who follow the Christian religion to stand alone in showing what is true goodness in our time. Is not this most dishonorable on our part?

On the whole it appears that while the Chinese and foreign religions have different names, they are at one in exhorting men to be virtuous. The Chinese and the foreigners are of different races, but they are the same as to moral aims and principles.

From this time forward I charge you all, gentry, scholars, army and people, those of you who are fathers to exhort your sons, and those of you who are elder sons to exhort your younger brothers, to bear in mind the example of Pastor Hoste, who is able to forbear and forgive, as taught by Jesus to do, and, at the same time, to exemplify the words of Confucius to treat with kindness the kind acts of others. Let us never again see the fierce contention of last year Then not only will our country be tranquil and happy, but China and the foreigner will be united and enjoy together a prosperity which will, by this behavior on the part of the people, be more abundantly displayed.

To enforce this on all persons, soldiers or people, is the aim of this special proclamation, which let all take knowledge of and obey.

To be posted up in the preaching halls of the above mentioned places.

N.B.—The Governor is a native of Kuang-si, and son of the former Viceroy of Yun-nan and Kwei-chau.

The Death of Yu Hsien.

THE following summary of particulars regarding the execution of the late governor of Shan-si, Yu Hsien, at Lan-cheo, in the Province of Kan-suh, was received by Mr. Jas. C. Hall, from an enquirer named Li, and others, during his recent visit to that city.

YU HSIEN, while on his way to his place of banishment beyond the frontier, was asked by his former colleague, in the province of Shan-tong, Li Hu-uen, then acting governor-general and treasurer in Lan-cheo, to spend the New Year with him, and afterwards proceed on his journey. To this Yu Hsien consented, and was received into the Guild of the Eight Banners, which place is almost opposite the China Inland Mission house.

HIS DEATH-SIGNAL.

On the first day of the New Year (February 19, 1901), Li Hu-uen committed suicide, because he had received an official telegram to behead those who ought to be beheaded. This, he knew, applied especially to Yu Hsien. The latter, on hearing of Li's death, said that that was his death-signal too, and he was quite ready to die, since his good friend was dead. It soon became known in the city and in the surrounding country that Yu Hsien was to be beheaded, and as almost everyone looked upon him as a loyal official and a good man, a concerted rescue was contemplated. Placards were issued in the country inviting the people to join in the good work, and in the city all the gentry were busy devising ways and means whereby this might be accomplished. Representatives of the gentry saw Yu Hsien, and told him of their purpose; but he said, " I have already done wrong in not listening to my emperor's command, and have involved his majesty in a great deal of sorrow and trouble. I, therefore, ought to die, and am now ready to do so. Therefore, on no account attempt a rescue, because that would only make matters worse."

THE EXECUTION.

Early in the morning of the fourth (February 22, 1901), the judge, colonel and many other officials came before the door of the Guild of the Eight Banners, and soon Yu Hsien was brought out by soldiers. A beautiful rug had previously been spread and on it a piece of felt, on which he was asked to sit. He did so, and while in this position, the word of command was given, and the man specially hired for the purpose, cut Yu Hsien's throat. The judge, as official witness for the government, examined the body and declared Yu Hsien dead. On account of the early hour, very few people witnessed the execution; but the noise of those present was sufficient to waken up a son of one of the enquirers, who has a shop in front of the mission house, and he and his father, with the shop assistants, witnessed the deed from the roof of the shop.

Mr. Hall adds that he has not any doubt that the above is a true account of the end of Yu Hsien.

Affairs at Si-chau and Ta-ning, Shan-si.

EXTRACTS FROM MR. A. ORR-EWING'S DIARY, DESCRIBING HIS VISIT TO THESE MISSION STATIONS.

THE route from Hsiao-i to Si-chau, was crowded with memories of the past. The first part of the road lies along a river bed and there is usually a good deal of traffic from the coal mines, in fact, the Hsiao-i mines supply a very large area in the T'ai-yuan plain, with both coal and coke. We reached Tui-chu-yo, a busy little market town, in time for lunch, and here I invited the military official to return, though he wished to accompany me as far as the evening resting-place. The Si-chau magistrate had sent a deputy to welcome and escort me on my journey the next two days to that city; this was especially courteous on his part.

Our way lay across ranges of hills with very, very few inhabitants, though occasionally we met a train of donkeys and mules carrying grain in sacks. We passed the night at Shih-k'ou-tzu. Here an old native Christian welcomed us. His wife had been killed by the boxers. They said of her, " She is too zealous in spreading the Gospel, we must take her life." Her husband being old, they spared him. One family, consisting of three members, were all murdered at their hands, even the little child sharing the same fate.

ARRIVAL AT SI-CHAU.

The people seemed to me, if anything, poorer than when I formerly visited this district. We reached Si-chau about two in the afternoon. The officials all turned out and were standing near the river bank where we partook of tea. I was conducted to the house formerly used by Mr. and Mrs. Peat, and thoughts of my old fellow-worker and his dear ones crowded into my mind. The house was empty. Nearly all the things had been stolen, and only a few recovered by the mandarin. This little city, right in the heart of the hills, and the surrounding district, had been the scene of terrible persecution; some eighty, Roman Catholics and of our own people, had been massacred; the parents having bolted, the children guarding the houses had been killed. It had been commonly reported that the boxers would not touch women and children.

EULOGIZED BY A MANDARIN.

The Lord was greatly glorified by the fact that none of the members bought tokens from the official to secure themselves from suffering. In all my experience, I have never heard a Chinese mandarin speak so highly of any native Christian as Li-lao-yeh did of Kwo Shan-teh. He eulogized his life and practice and wondered that a man knowing so few Chinese characters could have such a grasp of the teaching of Christ, and be so guided in his actions by Christian principles. He was further astonished that, although the man's two daughters had been killed, he neither wanted indemnity for life, nor the punishment of the murderers. Li-lao-yeh remonstrated with him, saying, "If you neither accept a monetary recompense, or punishment of the guilty, from a Chinese standpoint, the case is not settled, and this is an unsatisfactory condition of things." In the end, I urged that he should accept a small sum of money. The Lord has not been unmindful of him; for a long time there had been no addition to his family, but this year his wife presented nim with a son. In another family where a bright, Christian boy of twelve, the only son, was murdered, a little boy was also born into the home. I found that the indemnity for native Christian losses had all been settled by Mr. Kwo; certainly the Christians had accepted less than I should have felt justified in asking them to take.

There was every evidence that the Lord had greatly used Mr. Peat during the years of his residence in Si-chau and district: this place had been an especially hard field; in former years the workers saw little fruit for their labors, but, latterly, some men have been brought in who prove to be very devoted

Christians; nor was that all; many of the leading native workers made mention of the spiritual help and instruction they had received from our brother's preaching and expounding of the Word.

ARRIVAL AT TA-NING.

A few li from Ta-ning we found a group of native Christians awaiting our arrival. Amongst them I recognized Pastor Chang. It was dusk when we reached the east suburb where the mandarins and gentry of the little town were awaiting us. Formalities having been gone through, I was conducted to the military mandarin's residence, which had been newly renovated for my reception.

Next morning I returned the calls of the various officials; afterwards Pastor Chang and some of the native Christians led me to see the sites which were thought suitable for the cemetery where the remains of the martyrs were to be interred.

PASTOR CH'U IN HIS SCHOLASTIC (M.A.) ROBES.

I also saw the coffins which were lying in the temple on the west of the city, where the ladies, the night before their death, were kept by the boxers. Later on I went to the spot by the river side, where, before dawn, they fell at the hands of their enemies. It seemed incredible that such a tragedy could have been enacted in this quiet, country town!

FAITHFUL NATIVES.

It was difficult to arrive at a decision about the burying ground. In the end, we decided to use a field in the east suburb. This seemed to be the Lord's guidance, for an earnest Christian women had asked that the ladies might be interred within sight of her house which was in that direction. Pastor Chang wished the graves to be fifteen Chinese feet (eighteen English feet) deep, and I did not oppose his request, though it seemed to me an unnecessary depth. To my surprise the earth was dug out without a single stone being found. I had to listen to many tales of persecution, sorrow, suffering and bereavement. It was splendid to learn that the native servant who waited on the ladies, proved "faithful unto death." The boxers had been some time searching for our sisters before they succeeded in ferreting out their hiding-place. They, however, caught the boy as he was returning from taking food to them. They demanded, on pain of death, that he should reveal their hiding-place. This he stoutly refused to do. They further urged him, offering to free him if he would tell. Finding all their persuasions were of no avail, they took the noble lad's life.

The story of those who succored Mr Peat and party, was very interesting. They, also, had to take refuge in the hills of Ta-ning district. Wang, the deacon, undertook to supply them with food while they hid in the mountains, nearly fifteen miles from his home. It was necessary that all provisions should be taken to them during the night, to avoid possibility of discovery. It was no easy thing to travel across the hills with little or no path, in the depth of the night, and yet one or two loyal friends among the native Christians, did this constantly for a month. One of Wang's fellow-villagers suspected him of helping the foreigners: he three times summoned the boxers to come and extort money from him, saying he had a large quantity of silver. Upon this man, the Lord has unmistakably fulfilled the Scripture "Vengeance is mine, I will repay," for not long after, his head became a mass of sores, and now he is practically blind.

A CAUSE FOR SORROW.

I had much conversation with Pastor Chang, who, to our great sorrow and regret, had purchased a recantation token. It appears this occurred long after all danger of his life from the boxers had passed, but his constant intercourse with the mandarin was, in a great measure, responsible for it. This man steadily urged him to purchase a token, saying, "The governor's proclamation says I am only to protect you on condition that you sever your connection with the Church. If you, as a leader, refuse to do so, how can I expect to persuade others?" In a weak moment he consented, and a few followed his example, but later on, he counselled many others not to take the step. The serious aspect of his action had not dawned on him till we met, as he had not, in heart, turned from the Lord, but looked upon it as a matter of expediency to tide over the present difficulty. He was filled with sorrow on realizing that he had denied his Master, as were also the other prominent members of the Church. The native Christian losses had not been settled, many of their homes had been burnt and their goods stolen; the mandarin had examined the lists and certified the totals as correct. A number of items which might have been reckoned among the legitimate claims, they had decided to forego. We felt, as the government had offered to compensate them for their losses, they would be right in receiving funds to repair and refurnish their dwellings, and in cases where the bread-winner had been killed, some provision should be made for the family, or where people had been maimed or rendered unfit to earn their living some recompense should be accepted.

As soon as the graves had been dug and the preparations for the funeral ceremony were completed, we appointed a day when it should take place. This was a small place, so we agreed to go on foot, the mandarins escorting the remains through the city to the east suburb, and we had a splendid opportunity of preaching the Gospel of the grace of God to some, doubtless, who last year had taken up arms against us. I omitted to mention that the Mission premises at Ta-ning had been looted and partially destroyed, though the familiar caves still remained.

I ought perhaps to say, that Pastor Ch'u escaped to the hills before the boxers came to his house, and he lived some time in a cave, close to a stream of water, subsisting on millet which he had managed to carry there.

"IT CANNOT BE DENIED that the work is enormous. But its difficulties are its glory. 'I will tarry at Ephesus until Pentecost,' said Paul in one of his epistles, 'for a great door and effectual is open unto me, *and* there are many adversaries.' We should have said '*but*.' But no such though polluted Paul's spirit: '*and* adversaries,'—they constituted his opportunity; they did not qualify it. They made Ephesus a field of work which he could not resist. When Xavier looked from Sancian toward the barred gates of China, and cried, 'O rock, rock, when wilt thou open to my Master?' he called every heroic heart in the Christian Church to give itself to the evangelization of that sealed land."—*Robt. E. Speer.*

Have Faith in God.

An account of the outgoing of the 1901 parties under the Australasian Council.

BY DR. J. J. KITCHEN, Hon. Treas.

THE year just closing has been to us, as to so many other societies, one of peculiar trial in the matter of funds. Our income has fallen off considerably, and for months we have had to look up almost daily for present need. Word came from China that the door was once more open, and that workers were to go forward. This meant for us the sending out of no less than twenty-four, of whom nine were going for the first time; the total amount of passage money required would be over $3,000! With an empty treasury the outlook was none too promising; but believing that they were being led of God, the Council decided to go forward, trusting in His promises.

The first party of twelve left Sydney on October 19. Through a mistake one of our sisters was left behind. Our Dunedin Secretary thought that she was not to come unless he had the money in hand. She herself had enough to take her to Sydney and wondered whether she should launch out in faith. Had she done so it would have been all right, for we had just enough for her. She writes saying what a lesson it has been to her, and that another time she will dare to go forward!

It was arranged for the second party of five to leave Sydney on December 7. Farewell meetings were held in faith. When Miss MacInnes said good-bye at the Brunswick Church on the Monday night, there was no money whatever on hand for her to leave on the Thursday. In fact we came to Thursday itself, and at 12.30 Mr. Whitridge and myself reckoned that we still needed about $210.00. Half an hour after I received a letter from Adelaide containing donations to the amount of $213.12 and so, after paying all expenses, we had a balance in hand of only $3.68. Our sisters went forward therefore that afternoon with much joy.

A UNIQUE EXPERIENCE.

After ten days the third and last party of seven were to leave, and this proved the greatest trial of faith with which the Lord has yet trusted us, and the experience was of such a unique, not to say extraordinary character, that we hasten to record the facts whilst fresh in our memory.

In order to catch the steamer leaving Sydney on Tuesday, December 17, those in Melbourne had to leave on the preceding Friday. The passages of Messrs. Pike and Barber were paid for, and having enough for one more we paid for Mr. Westwood also, thinking that we should thus get the usual allowance on the rail tickets, and that by Tuesday the Lord would send us in enough money for Mrs. Westwood and family. Tuesday came, but scarcely any money, though a wire from Brisbane told us that Mr. MacIntyre's church was paying for him. The boat was postponed for two days, and on Wednesday the Council was called together for prayer, to lay the whole matter before God once more. Afterwards a friend kindly sent us in enough for the Westwoods. Thursday came and we were still short, so that a telegram had to be sent to Sydney instructing the two young men who were there to wait for the next steamer. To say that we were puzzled is putting it lightly; for the first time it seemed as if the promises of God had failed us! We unitedly bowed before Him, asking Him to shew us where the mistake had been, and how we had failed to recognize His will, for all of us had felt most clearly that it was His will for all this party to go, and when we came to face the fact that two had been left behind it seemed to us incomprehensible, for we still felt we were in the line of His holy will. We humbled ourselves before God, but we could get no light at all, and the riddle seemed insoluble.

JUST IN TIME.

Friday morning the first post brought us a cheque for $125. The first thought was, "Why not yesterday, Lord? It's too late now," and it was put on one side. After breakfast the thought came, "Would it be possible for them to catch the steamer at Brisbane by going overland from Sydney?" but on looking up the time-table we found that it could not be done in the time unless the agents would delay the steamer for us. We communicated with the shipping company, and in the afternoon came the delightful news that the *Changsha* had not left Sydney till that morning at 8 o'clock! If then we could only let the young men know, they might still catch her? Earlier in the day a preparatory telegram had been sent to our Sydney Secretary, and we now sent word to Mr. Martin for the young men to go on. We felt sure that the Lord, who had thus opened up a new way to China, would not fail us now, but we were kept waiting till the next evening, when a wire came, "Webster and Bird caught train; Jesus meant John 14 : 14." Of course He did, and we felt most thankful that we had not once doubted His word or His wisdom.

JOY AND THANKSGIVING.

Thus our two friends full of joy and thanksgiving, began their chase after the steamer and in twenty-eight hours reached Brisbane, and met again the friends, to whom they had with sorrowing hearts said good-bye' We can imagine what a praise meeting they had, and how they exulted together in the name of the Lord our God, who had done such wondrous things for them.

We too have been wondrously helped and blessed by this lesson, and once again we are able to make our boast in the living God. The circumstances are of such a singular character that we shall never forget the way the Lord our God led us. Truly His ways are not our ways. We do praise Him now that He waited until it seemed too late, and then at the last moment sent in just what was needed, for, as we were reckoning what the cost would be, a small sum was received, leaving only $1.50 more to be supplied, and a friend soon sent this in.

"If ye abide in Me and My words abide in you, ye shall ask what ye will, and *it shall be done* unto you," was a promise of which we had specially taken hold, and God gave us the faith very markedly to accept this promise as true and reliable. We most gladly and thankfully testify that the promise was verified, and that He did just what He was trusted to do. The promise that Mr. Whitridge had specially given to him was, "Yet for an appointed time, . . . though it tarry, wait for it; because it *will surely come*, it will not tarry." "Praise the name of the Lord your God, that hath dealt wondrously with you; and My people shall never be ashamed."

New Developments in China.—"In China there are constantly new developments, though one feels hesitation in pronouncing any judgment, or even announcing any facts, so doubtful are the present indications. The empress-dowager has reduced to the rank of dukedom heir-apparent Pu Chun, son of Prince Tuan, and he was commanded to leave the precincts of the inner palace immediately. She says that 'it will be necessary to wait and select some well-behaved and talented person as the heir-apparent.' She has made public announcement of her determination to free herself from the influences which led to the boxer revolt, and she declares in the same edict that 'the boxer disturbance resulted in the abandonment of the temples and tablets of our ancestors, and that the whole structure of the empire was shaken to its foundations, and the whole court was compelled to flee to a place of refuge.' If we can depend upon the statements of the empress-dowager, who is a talented but rather treacherous woman, it would seem that day-dawn is coming to China. She issued an edict for the reform of education, but even her own people seem to doubt her sincerity, and she had to issue another edict to assure them that she meant what she said. Her advisers, however, are hopelessly divided between conservatives and progressives, and this is the time when much prayer should be offered that God Himself would adjust the difficult problems of the Chinese empire."—*The Missionary Review.*

"The duty of the Church of Christ indeed is so plain, that he who runs may read it. Who hath hindered that we should not obey? Have we love for Christ? That will constrain us. Do we honor Christ? His last commands will bind us. Do we desire to promote His glory? That will impel us. Do we mourn over all who know Him not? Then pity for them will compel us—yes, all heavenly affections, all scriptural convictions, all obligations of duty will force us to shake off the lethargy and selfishness of bygone years, to awaken all our powers in proclaiming the glorious Gospel of the blessed God."—*Carey.*

Address by Dr. F. Howard Taylor.

THIS address, delivered at the Anniversary Meetings of the China Inland Mission, February 21st, was crowded out of the March number of CHINA'S MILLIONS.

DEAR CHRISTIAN FRIENDS:—It is a great joy to us to be with you to-day and to meet you once again. We realize that, in a very deep and real sense, you are an integral part of the China Inland Mission, and that this is your work as much as ours; and we greet you in the Master's name, in whose common service we are engaged; and we rejoice together with you, at the manifest blessing of God which is being granted on our ministry for Him.

A year or two ago my wife and I were in Australia. We came across a brother who was deeply interested in foreign missionary work; and whose keen sorrow it was that he had passed the age when it was possible for him to offer himself to the Lord for that special department of service. But he had a little son, and he longed that he might become a missionary. He availed himself of every opportunity to deepen the interest in missionary work of that little fellow. If a missionary came along that way, he was sure to be entertained at that home. They would all of them go to the missionary meeting, and stay as long as it lasted; and come home and talk it over. One such evening the father turned to his son and said, "Well, Johnnie, wouldn't you like to be a missionary?" The little fellow thought for a moment. He had heard something of the hardships and difficulties of missionary work, and he saw the great courtesy and hospitality with which missionaries were entertained in their home; and he looked up with a bright smile and said, "I think I should like to be a *returned* missionary." Well, dear friends, you know all about that. And you know all about the other side of the work.

I want just here—if I may—to pause and add one word to what our chairman has said this evening with regard to this coming conference next week (the Student Volunteer Convention). These young men and women who are coming to Toronto from Texas, from the far West—from every part of the States and Canada—are purposing and willing to give their lives to missionary service. They are going to endure every kind of hardship, and are prepared to do it: going out to Tropical Africa or India, going up to frigid regions near the Arctic Circle, to lonely posts on South Sea Islands, and to the perils of missionary service in China. They will have opportunities enough in the future for roughing it for Jesus' sake; but I do hope they will find a hearty welcome here, right now, and that you may be able to take them all in and give them sleeping-room, if only a "shake-down," with the warmth of Christian kindliness. And may the Lord grant a blessing to all who put themselves to personal inconvenience in entertaining these men and women. And may He grant that some may entertain angels unawares.

(A thousand more student delegates were arranged for, within four days after this meeting, by the Christian people of Toronto.)

Since we gathered together last, just a little more than a year ago, my wife and I have been working as *returned* missionaries, and we have found it very delightful work—work that we do thank God for,—we have met with much kindness, with generous hospitality, and with deep sympathy. We have learned to realize more than ever before that in this work the Church of Christ is intended to be solid, and is getting to be so more and more. We are *one* in Christ, working together in a common cause, for a common end. And we rejoice to be here this evening amongst you who take so deep an interest in this work for God in China.

When we were here last year, as some may remember, we ourselves were engaged in the Student Volunteer work. We had held a number of meetings at educational centres throughout the States and Canada; and were still to hold a further series of meetings for two or three months. In that work we met with not a few men and women who, in some cases, with great difficulty, were working their way through college in order that they might give themselves to missionary work on the foreign field; and we met with countless evidences of the blessed influence on the community of the Christian students who are banded together in this Student Volunteer Movement. I thank God with all my heart for what we witnessed during those five months of service with the Student Volunteer people; and we shall rejoice to be here with them in their great convention, and see the great things which God is going to do in that conference, through the delegates who gather together from all over the country to strengthen one another's hands, and to deepen their faith in God in this blessed service. Thus we spent some five months last winter. (I ought to say that dear Mr. Frost asked me to speak of these things, for he thought it might be helpful.) After our Student Volunteer campaign was over, we were taking part in conferences from spring until autumn; meeting with many people, and finding out how deep, among the most out-and-out Christians, how deep and profound was the interest in God's work in China, and in other mission fields as well. Then after that, after being present at ten or a dozen conferences throughout the summer, we had a very kind invitation to go and visit the Southern States; and we have just returned from that Southern tour. It has been a time that will live in our memories as long as we live, and away into eternity; and for which we shall always thank God. As we go about amongst the Lord's people from place to place, we realize increasingly how thoroughly *one* the Lord's people are. We had never been in the South before; had heard all sorts of strange stories about the people; but we found they are just the same as we are. They love the Lord in just the same sort of way, and they are prepared to make sacrifices for Him that just thrilled our hearts. A widow lady present at one of our meetings—I think in St. Louis—went home to Colorado very much interested. She had two boys that she was educating. She had no income of her own, but she was supporting herself and educating these sons. She thought, "I must do something for this work of God in China." She prayed about it; she thought about it; and she wrote me a letter containing a cheque for $187.50. She said, "I have been waiting on God ever since that meeting at St. Louis, and I think He wants me to support a missionary as my representative in China. I send now half a year's support, and I hope in six months to be able to send the other half; but if that is not a convenient way of doing, I think I can arrange to send all the money now, so that a missionary can go forward at once and the work be begun." It brought the tears to our eyes; and that kind of thing is going on all over the country. They are following Jesus, taking up the cross for Him; and that is what we are called to, is it not?

Only a few days ago, a dear brother in Richmond who was present at our meetings, who had lost within a week his wife, and who was left with five small children, and was bowed down before God, but yet able to look up into God's face and bless Him; he came to the meetings, leaving the children at home in the care of a friend who, for the love of God, had been helping them during his wife's illness. He was very much interested; he went home and took care of the children and sent his friend to the next meeting in his stead. She had been wanting to be a missionary in China for four years. Of course, we did not know that. She determined, there and then, to give herself to God for work in that country. And that dear widowed brother went home; he had nobody to look to, to care for these children but this dear friend; but he said, "If you want to go to China, you must go." He had a little sum of money laid up in the bank, with which he was hoping to be able some day to purchase a house for himself and so save rental, and thus have money later to educate the children; but he said, "I cannot keep it back from the Lord; and if you will go I will support you." And so that dear fellow offered all the help he has in this world in his new bereavement, that she might go and preach to the people of China, and he was willing to give $500 right away that she might be sent out, with her passage and outfit paid. He was also going to send something more before the end of the year, to cover the rest of the year's expenses. And there she will probably go as his representative in China.

Only two days ago, I was again engaged on a strange errand in New York. A lady without any considerable means, who had some very valuable heirlooms—priceless heirlooms that she was loath to part with—thought about the work, and about the people in China, passing million by million out into a Christless eternity, said, "I cannot keep those things back under such circumstances;" and she gave us an exquisite white diamond cross, and a beautiful colored diamond ring, and I had the privilege of hunting up and down New York City to find a diamond broker; and was prospered in selling one for very much more than I thought it would bring. We shall have the privilege of telling that sister how much her gift is going to help in China. These are some of the encouragements that have come to us from the South. I know you will join us in praise, and rejoice with us.

One other thing in that connection:—We have had the privilege of circulating more than 1,600 books, telling about the work, the "Story of the Mission" amongst others. You know the South is not a very wealthy section of the country; but many people were prepared to pay two dollars and a half for the "Story," and found it well invested money. And we sold hundreds of copies of "In the Far East,"—that book which has probably done more to make missionaries than any other. Hundreds of copies of "One of China's Scholars," and many more copies of that thrilling chart, "The Indian Dream," depicting with awful vividness the need of the heathen world to-day. And these books have been circulated among the Lord's people; so that, while we are away, these books are doing their silent ministry, and we thank God for that.

And then to dear Mr. Frost, and to us, have been coming in from various places numbers of invitations. I have in my hand a list of these,—from New York, from Philadelphia, from Boston, from Providence, from many of the cities of the Eastern States; and we have had pressing invitations to go back to many centres in the South that we could not visit. There are invitations here to go to Colorado—Denver and Colorado Springs; also to the Pacific Coast, etc. Thus the Lord is graciously opening up the way—opening up unopened doors, touching hearts with sympathy, drawing them out into fellowship with the Lord Jesus Christ in this work.

Reference has already been made, and may be made again, to the new centre of the Mission that God has given us in the United States during the past year. But I want to remind you of something even more thrilling still—the new doors open to us in two of the hardest cities in China. You know that the metropolis of that hard province of Hunan (in the middle south) has been opened, and that one of our China Inland Mission workers is there at Ch'ang-sha, the capital. Thank God for Dr. Keller, and the work he is doing there. We were reminded this afternoon of news that has only just come to hand, that the ancient city of K'ai-feng Fu has also been opened—that stronghold of heathenism, that most anti-foreign city in all China; and that Robert Powell, of Australia, is stationed there to-day. My brother-in-law, Dr. Whitfield Guinness, is to go up and join him, and commence a medical mission in that centre. Thank God! the last provincial capital is opened! Open doors stand there before us in every part of the empire. Who will go in? Who will go in? Are there men and women with their life before them who want to say to Jesus, "Here am I, send me, send me?" It is a blessed message that such a herald will have to take!

I suppose the hardest class to reach in China is the scholarly class; and yet, thank God, they are open to the Gospel to-day more than ever they have been in the ages of the past. It is a very interesting experience—one that casts the missionary very much upon God—when he receives a visit from a Confucian scholar. Many a time have I had to offer a hurried prayer, as I threw on my outer Chinese coat—the garment of courtesy—when such a scholar has been announced. The Chinese gentleman, when he comes into your guest-room, will take at once the chair at the left of the door, which is the lowest seat in the room. You go forward rapidly to greet him, and make the low Chinese obeisance. You have seen his name on the card, and you say:—"I understand your honorable name is Li," or Chang, or whatever it may be, and he replies in the affirmative by a bow. "And your honorable name is Tay?" (We take a single syllable for surnames, like the Chinese). I reply, "My unworthy name is Tay." And then I ask him his venerable age, and gradually lead him on to the upper seat. He sits down, and one or two other little courtesies are exchanged; and two cups of tea are brought in. I put a hand on each side of the cup, as the servant puts one down before him, and with a similar gesture, he returns the compliment to me; and as we sit down, I say, "Pray drink tea, and be thoroughly at home."

Perhaps we start the conversation with some such question as this: "Have you heard of Jesus Christ?" "Why, no," some will say; while others will reply, "Yes, I understand he is the sage of you Western foreigners, just as Confucius is the sage of the Orient." It is wiser not to contradict, but to let that matter slide for a moment. I tell him, perhaps, that I have been studying the teachings of Confucius, reading his ancient writings. "I have noticed what a keen observer he was, what a knowledge of human nature he showed," and add that I have been impressed by the high moral tone of his writings. By this time we get more or less in touch with one another. He finds I am "educated" like himself (from the Chinese point of view), and that, of course, he appreciates. And then, perhaps, I begin to ask him about Confucius—whether it is true, as I have read, that he was buried at the city of Chiu-fu, which means Confucius' residence. "And have they built a magnificent temple to his memory?" and "Is it true that his bones are interred there, on that very spot?" "Yes," he replies. He does not know of course where he is being led! "Now, can you tell me where the remains of Jesus Christ can be found?" "Why, no, of course, I do not know anything about your honorable religion. I have come here to learn. I shall be delighted to hear." And then is your opportunity. You tell him we do not worship a great teacher who lived and died and passed away; but One who *lives;* who bore the death penalty for others; and then by the mighty power of

God was raised up from the dead, and in broad daylight, in the presence of many of His disciples, was received up by God into heaven. The man by this time is interested. And in some such way as that, you get his attention and begin to press home the fact that it is not a dead sage, but a living Savior, we come to teach :—One who can take a man's bad heart and make it good ; can take a man who has been living a corrupt, evil life,—can make the worst of men become one of the best of men by an instantaneous miracle. And by that time you have something more than the attention of your hearer. Thank God, many such men have turned to Christ, and the scholars of China to-day are more ready to turn to Him than ever they were before. Oh, brothers and sisters ! let us pray as never before that God, by His Holy Spirit, will work mightily amongst that people. This is your work as well as ours.

Our message to them is that Jesus Christ may come into them ; my message to you this evening, brothers and sisters, is : "Know ye not your own selves that Jesus Christ is in you?" And if Jesus Christ is in you, He wants to be about His own work. He was ever a lover of men ; He was ever a Savior of souls : and if *He* is in us, and has free course in us to do His own blessed work, He will make us winners of souls in China, India, Africa, yes in fields we can never visit in person, winning them on our knees. We take up no collections, but we do take up a collection of prayer ; and earnestly I do appeal to you this evening, that you will bear us up before God, and make us victorious in this greatest work in the world—victorious in winning souls because you are behind us, and because your prayers bring to us the right men, and win the people for Jesus. In this fellowship in service, let us remind ourselves again and again that we cannot do it without you, and that you cannot do it without us ;—fingers and feet, heart and hands,—all parts of the great corporate body of the Lord Jesus Christ Himself.

The Persecution of the Black Miao.

BY JAMES R. ADAM.

A HWA MIAO GIRL.

It may interest readers of CHINA'S MILLIONS to know some details of the troubles of 1900 in the K'ai-li and P'ang-hai districts, Kwei-chau. I will therefore mention some things which led up to the so-called "rebellion," and then give some details of the persecution and slaughter that befell the Black Miao Christians. The regions along the boundaries of Tan-kiang and T'sing-p'ing districts were greatly disturbed by rice stealers during the sixth and seventh moons. These rice robberies were allowed to go on practically unchecked. During the seventh moon there was wild talk about killing Christians, about our having fled, and all that had happened to us.

A man named Li Hsioh-kao,—who at one time had attended the services at P'ang-hai, and who, about a year before the time of these troubles, had been dismissed, rebuked, and forbidden to come near our place on account of his evil conduct in ya-men matters,—with about half a hundred others, declared that the "Ye-su" religion was no good, and joined the Roman Catholics. The story goes that out of all the names he enrolled for the Romanists he enriched himself not a little.

THE RAID ON K'AI-LI.

When the wild talk about killing all Christians was at its worst, this man Li killed an ox, and called on his followers to partake. Numbers of other bad people joined. Li said that if they were going to be killed they might as well kill. It would seem that numbers of the rice stealers joined these so-called "religious people." They hit upon the very day when some of the army officials were away at a neighboring station, holding a brother officer's birthday feast, the 23rd day of the 8th moon.

On that day, or rather after the fourth watch of the night, Li Hsioh-kao, with some one hundred and forty followers, and no doubt aided by bad people of the town itself looted and set fire to the big market town of K'ai-li. In the turmoil and fight a first captain and a corporal were killed. The civil magistrate was wounded, numbers of the people were either killed or burnt to death, and most of the houses were burnt down. At daylight the robbers—less twenty-nine of their number killed in the fray—hurried away from K'ai-li, taking their booty with them. On their way they stopped at Sang-lang. In the upper village are all Miao, and in the lower are Chinese. The robbers forced themselves upon the people of both villages, made them cook rice for them and threatened to kill them should they refuse. Both Chinese and Miao alike gave them food.

The robbers then made their way to the T'ai-kang river. Crossing the river they made straight for the high-wooded hill, known as the Lui-kong-shan. Later, they were surrounded by imperial troops on these same hills, and scores of them were put to death. Li was taken alive and brought to K'ai-li, where, after making his confession, he was beheaded. They say that he wrote his confession, the officials giving him time to do it.

The governor sent a deputy with us, who made an independent investigation, but his findings are practically the same as ours, namely, that no Protestant Christians were mixed up with Li-Hsioh-kao in this looting and burning of K'ai-li.

BITTER AND RELENTLESS HATRED.

Some days after the burning of the town, the T'sing-p'ing magistrate found everything peaceful and quiet in the K'ai-li district. One of his secretaries told us that suddenly the people became greatly excited, and all the cries were against the Christians. We traced this to the head men, who all seemed very bitter and relentless in their hatred and persecution of the Christians in their several districts.

These head men sent word to the villages where Christians were to be found, that *all* must come and answer to their names. The Christians of Sang-lang did this no less than five times : first, before the district magistrate ; second, before the brigadier general ; and third, before the intendant of circuit, all at K'ai-li. When the last official removed his headquarters to P'ai-loh, seventeen miles south, the Sang-lang Christians were sent for again by the head men. They are thirty-six families in all. A man from each family went. This time one of the leading Christians named Wang Chen-t'ing was detained and taken into K'ai-li ; the remaining thirty-five men were sent home.

A day or two after another call came from the head men, that the Christians must go into K'ai-li to answer to their names. Again these poor persecuted ones meekly marched off into the the town. Days before this they had their homes looted of everything—grain, farming implements, and household utensils. On this occasion, as soon as they reached the intendant's presence, eight of their number were set apart and seven of them beheaded right away. There was no trial nor any enquiry ! The eighth, a young man of twenty-two years, quietly walked away, and since then has not been heard of. He saw what was coming, and in a most wonderful way (*i.e.*, in its simplicity) escaped. The other men were all elderly men, some of them over sixty.

These nine men were the first to come and join us. I may add too that these same men dug the hole for Mr. Fleming's (the first C.I.M. martyr) grave. Little did I think that these dear men would meet with such a horrible end. The other twenty-seven had joined us later, and so were not looked upon as leaders. They witnessed the sad end of their fellow-Christians.

The very next day after the murder of the seven, the head men brought a teacher with pen, ink and paper, who wrote out a form of recantation, and then made each of the thirty-six families pay 4 tls. as recantation fee. "Teacher," they said to me, "they claim that we recanted, but we in our hearts did no such thing. It was only the money they wanted."

Now in some twenty odd villages the same thing has happened. The first of any village to join us, the head of the family where the foreigner lodged, and the head of the house where the Christians gathered for local meetings, were all detained. The others were sent home. A great many of them had their grain stolen and their homes looted; and all of them were fined. The rich had to pay as high as $150, others $75, or a few tens of taels, and in one village the fine was as low as one tael per family. But that same village paid the ya-men underlings 25,000 cash ($15), one thousand cash for each family.

In all, thirty-four Christians were put to death, and hundreds of them fined. All worship meetings were stopped; and in some villages the Christians were not allowed to speak to one another.

THE FIRST HWA MIAO CHAPEL, IN PROCESS OF BUILDING.

"STEADFAST, IMMOVEABLE."

These bereaved and persecuted people of God are more determined and fixed in their purpose than ever to serve God. There is not one of the grown-up sons of these faithful martyrs but who wants to follow the Lord Jesus. The persecution has fixed the feet of these Black Miao Christians firmer upon the Rock. There is a prospect of a glorious work down there; but alas! the C.I.M. have no workers to send to teach the hundreds who are ready to be taught. Matthew 9: 36-38.

We personally visited nearly all the twenty villages, and our going proved to be a time of much cheer to these suffering ones.

Wang Chen-t'ing and some others—one of them a blind man, in whose house the meetings were held—were dreadfully tortured. He was kept four or five days without any food, and was put through all manner of torture in order to extract a confession. The ya-men people have a supposed confession. When Wang was brought before the intendant, he could not kneel for weakness. The grandee ordered tea and food to be given him. This dear old man could sing eight hymns. "Come, every soul by sin oppressed," taught him by Mr. Waters, was a great favorite of his.

His eldest son saw him a day or two before his death. The old man was ill, and said they had broken his ribs, and even should they set him free it would be no good. He exhorted his son with many good words to serve God and to do his duty, and spoke of his trust in the Lord Jesus. On a certain market day his son, when on the market at K'ai-li, heard that some Christians were being taken out to be beheaded. He ran and was in time to see his dear old father led out. He could not get near to speak to him and was much afraid lest they should recognize him and kill him too. Poor lad, he wept as he related his father's sufferings.

Tidings from the Provinces.

Gan-hwuy.

WUHU.—"Twelve days ago (February 19th) the Chinese celebrated their New Year and have now entered on the twenty-eighth year of the Emperor Kuang-su. What a wonderful time this is in China—the great festival of this great nation. All debts have to be paid up by the last night of the old year or else renewed by the coming one. Very few people sleep that night and the 4th of July in America is entirely surpassed by the banging of innumerable bombs and crackers. Heaven, earth and ancestors are worshipped and general feasting takes place as the New Year comes in. On New Year's morning gaily dressed men and boys go out to pay congratulatory visits to their friends. No women are seen, and it is not the proper thing for them to be out the first few days. A ferry-man will not carry a woman over a river in his boat for the the first four or five days as it might render his business unlucky for the whole year.

"The large stores, postoffices and banks remain closed till the 10th or 15th of the month. All the doors of the houses have red paper stuck up with flowery sentiments written thereon and there is for many days a general air of holiday-making and rejoicing, and then things settle back into the old tread-mill of work for the nation of toilers, till another year comes round. United meetings were held here in Wuhu for four days among the various Missions working here, and the gatherings of native Christians and their friends were very well attended. No chapel in Wuhu was large enough to hold them all, and many outsiders, I believe, had to be turned away for lack of space.

"Owing to the suspension of business I was enabled to get away for a week and visited Kiu-kiang, the next port above Wuhu, and also Gan-king, my old station, where I lived 10 years ago. It was a great joy to see the place once more, to meet Mr. Li, the evangelist, and other native friends. Mr. Westwood, from Australia, is now in charge of Gan-king, and has four out-stations, the work is fairly encouraging, especially in the country districts. One night a magic lantern was shown in the chapel. It was quite filled, women and children sitting on one side and men on the other. The pictures illustrated the life of Christ and I had the pleasure of explaining them to the large and attentive audience."—*W. Percy Knight.*

NING-KUEH.—"I have had a trip to the country, first visiting a busy little market town, Ho-li-chi, about forty miles from here. We have a growing work there, though the Roman Catholics also have a strong hold on many of the people. Last year's sifting was, I think, to the advantage of the work, though we have lost in numbers in some places. I was much encouraged during this last visit, to notice that the character of many of the Christians was being moulded into Christlikeness. Three Christians, whom I had the joy of baptizing last summer at Hu-ts'uen, were particularly bright, and their testimony seems to have told upon their neighbors. After spending a week among them, visiting four different villages, and holding services as opportunity afforded, I came back, and started on the following Saturday in the opposite direction, for Ma-shang-pu, twenty miles from here. Here the Christians are endeavoring to build a little chapel at their own expense. They are now busy making clay bricks, and the timber for the framework of the chapel is already bought; so that, if everything goes well, next spring should see it completed."—*H. E. Fowar.*

Cheh-Kiang.

WUN-CHAU.—"We have had an interesting journey to Sa-ti. At the place where we change to the river-boat we had to wait for the tide, but were made welcome at a shop near the landing, where we made tea, sold calendars and spoke to a crowd of quiet, interested boatmen and traders. We went up the river seven or eight li, and in landing had to wade through the thick mud until we reached a stone-paved path leading to our church. Fortunately, it was not a dark night, and we had not far to walk, but it was 11.30 p.m. when we arrived. We had planned to proceed to Sa-ti, thirteen miles, next day, but it rained all day and was so cold that we could not go. Only a very small audience greeted us on Sunday, owing to the inclement weather. Tuesday found us 25 li further on our journey. We spent the night at a Christian's home, and slept in such a curious bed—just the opposite of that of Og, king of Bashan. We visited all the Christian families in that region, and next day went to the Dzao da church, where we left some of our things and tramped on to the Tsin-wa district. There we lodged in an immense attic, full of hay and fuel. A temporary room was made for us with bamboo matting and curtains, in which we spent three nights, the days being occupied in climbing the hills and mountains, visiting the Christians scattered in all directions, by ones, or twos, or in small groups of families. It was hard work and our Bible-woman did nobly. Two genial and most earnest Christian natives acted as guides and helpers. We had a fine day at the Dzao-da church on Sunday. Both the Christians and the large number of outsiders who came heard, with evident interest, the Gospel plainly and faithfully preached by our helper and bible-woman, as well as by ourselves. They were very anxious to have a native preacher there next year, and we are considering how we can best serve them. Pray that we may be guided. We realize as never before what numbers of villages—some of them with 300 to 500 families—scattered among the mountains to the north-west of our field, are still unevangelized."—*(Mrs.) J. Grierson.*

T'AI-CHAU.—"The village of Fruitful Garden lies in the beautiful T'ai-Chau valley, about five miles from the city. It is off the main road and hidden from travellers by the woody knolls that dot the plain, and are especially numerous close to the mountain-side. Beautifully situated among trees and shrubs this scattered village nestles at the foot of the mountain in full view of its mighty boulders of rock, washed white at the places over which the rains dash their floods in foaming cataracts.

"It was a red letter day in the history of Fruitful Garden when one of its oldest and most respected inhabitants invited us to visit his home, and help in destroying his household gods. The villagers old and young gathered round, and eagerly watched us as one idol after another was broken to pieces. Probably they had often seen these same images worshipped and honored, and it must have been with strange feelings that they witnessed their destruction. They doubtless feared dire vengeance from the offended and dishonored gods, and thought the old man bold indeed. He had believed in Jesus Christ the Son of God, and publicly vowed that never more would he worship idols of wood, clay and stone. Jesus was his Savior, and he informed his neighbors that henceforth he would serve Him. Another old man from the same village was baptized with him. This baptism took place nearly three years ago.

"Since then one after another of the villagers have professed conversion, and now the village has a considerable number of men and women who are followers of Christ. The work has also spread in the surrounding district, and the little meeting-house was soon too small to accommodate the numbers who attend the Sunday services,

"During the recent boxer troubles our district was kept in quietness, but a local persecution commenced against some of these members. A local bully beat one of the old men and threatened that he would return in a few days with a body of men to kill him and pull down the meeting house. We were away in Shanghai at the time and could do nothing to help. Our city evangelist wrote, telling us what was happening, but it seemed as if the persecutors were to be allowed to have their own way. However, the bully became ill and died, and the persecution ceased. The faith of the Christians was thereby greatly strengthened, for they believed that God had come to their deliverance.

"When we returned after the boxer troubles, the work was flourishing. The meeting house was over-crowded, and many requests were coming to us to open another one about three miles beyond this village. A carpenter offered the use of his workshop, and for two or three months Sunday services have been held in both meeting houses. An attempt to compel the Christians to contribute to a heathen festival failed. The Christians, although severely pressed by their heathen neighbors, resolutely declined to have any share in the idolatry. Following this came a fierce attack upon two leading Christians near the carpenter's shop. A gang of roughs beat them and threatened to gouge out their eyes, and cripple them for life, by cutting their heel tendons, if they would not renounce Christianity. The two men fled, and dared not return to live at their homes for nearly a month. Other acts of persecution occurred, but the work of God went steadily on, and there are now large numbers of people who come regularly on Sunday to the carpenter's shop, to hear the precious Gospel message. These people were in dense heathenism only a few months ago. Nearly one hundred men and women have had their names entered as enquirers at these two meeting houses. Please pray for the work in these parts."—*(Dr.) John A. Anderson.*

Kiang-si.

KAN-CHAU.—"I have recently taken two journeys. On the former, one city and several large markets, and on the latter, two cities of greater distance, were visited. The examinations being held in both of these towns, my stay was necessarily prolonged. Not a few students found their way to us. On one Sabbath day our inn was turned into a little chapel and quite a number were reverently listening to the old, old story, and asking questions concerning the way of life. On another occasion, a shop was rented for a few days, where many heard the Word for the first time. Praise the Lord for the blessed privilege of telling the story to those who have never heard it!

"The principal object in these journeys was the distribution of the Word. In the towns nearly every shop was visited in company with native brethren. Scriptures were offered for sale at cost prices, and, where opportunity presented itself, testimony was given to the worship of the true God and Christ our Savior. Tracts describing the way of salvation also found a ready sale. In two cities alone our sale of Scriptures and tracts amounted to about 12,000 cash.

"The people were very friendly and listened very attentively to our message. We cannot but see that last year's troubles and trials have been for the furtherance of the Gospel. To-day China is of easier and freer access to the Gospel herald than ever before in her eventful history. The brethren of the 'Forward Movement' have been out on several occasions and have returned rejoicing, having had times of blessing."—*A. Marty.*

Kwei-chau.

AN SHUEN.—"Since our return here we have had a very busy time. Crowds of people, Chinese and Miao, came flocking round. Many of the former have stopped coming again. A large number of our last year's Chinese enquirers fell away; the rumors were too much for them. Those who held on seem very sincere. We have now four different classes a week for Chinese enquirers, three for men and one for women. The Sunday meetings are all well attended, and we are greatly encouraged.

"We have opened a new out-station at Kiang-long, a market town 30 miles south of here. About 100 have been enrolled as enquirers, including most of the gentry of the place. We have weekly services in Kiang-long, and Mr. Jeffreys is now on a visit and will spend the Lord's day there. We hope shortly to open another out-station at Fu-lan, a place 10 miles to the west. A few are enquiring there, and intend to rent a house for meetings. The Miao work is very cheering."—*James R. Adam.*

HSING-I.—"The few people who came about us last year have seldom, if ever, come to the hall since we left. The indifference of the people to the Gospel seems even greater than ever before. A few old acquaintances have been in to see us since our return, but very few. Indeed, even such a novelty as a foreign baby attracts very few women, who might be expected to come out of curiosity."—*C. G. Lewis.*

Editorial Notes.

DR. AND MRS. J. A. ANDERSON and two children are home on furlough, having arrived at Seattle, by the SS. "Shinano Maru," on February 29th. They are at present in St. Paul, Minn.

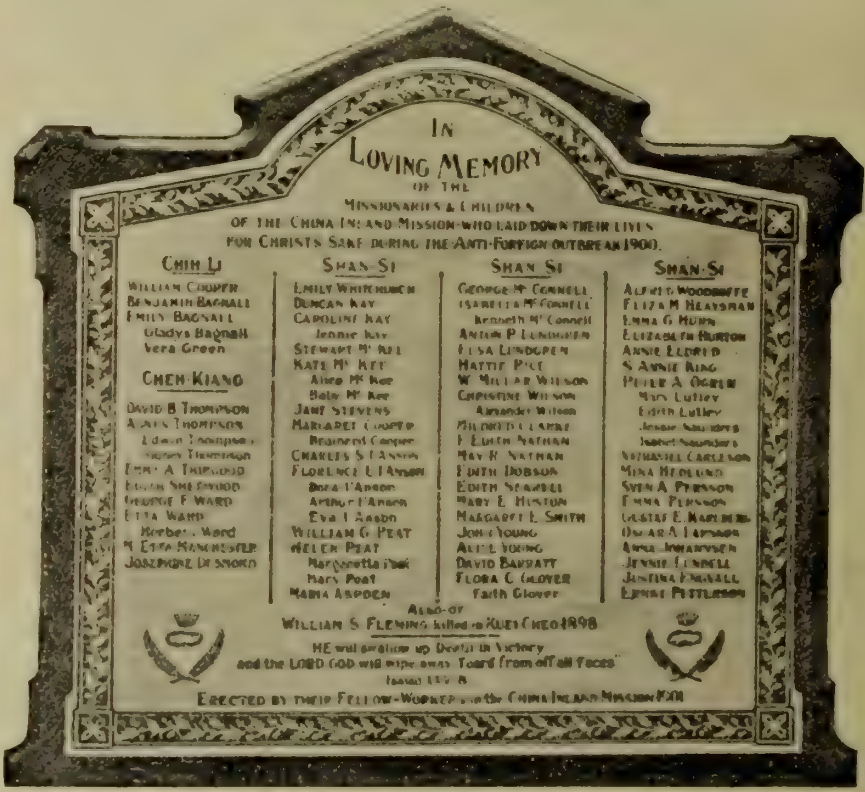
Dr. and Mrs. F. Howard Taylor will (D.V.) hold a series of meetings in Philadelphia, from the 16th inst. to May 12th. We would greatly value the prayers of our friends for these meetings, that they may be full of interest and power.

We publish, on another page, a deeply interesting account of the Lord's dealings with our friends in Australia, in the matter of funds, "that the abundant grace might through the thanksgiving of many redound to the glory of God."

Mr. and Mrs. Montagu Beauchamp have been visiting the Canadian colleges in the interests of the Student Volunteer Movement. They were very heartily received in Montreal, Kingston and other places, and we believe that their messages have been greatly used of God. Dr. and Mrs. F. Howard Taylor have also been greatly blessed during the past month in similar work among the colleges of the United States.

The daily papers report fresh disturbances in various parts of China, especially in the south-east. These reports serve to emphasize anew our need of constantly looking to God on behalf of our fellow-workers in China, who are always more or less exposed to danger. "Missionaries will do well," wrote one of our workers recently, "to lean less and less on any earthly power, but look to God alone for protection and go quietly on with their work. God rules and guides, and over all the sins, follies and convulsions of the centuries He is marching on to the attainment of His own perfect ends." That they may be enabled to do this, we must stand back of them and support them by our prayers.

Report of Student Volunteer Convention.—We take pleasure in calling attention to the opportunity that is being given for securing the report of the Student Volunteer Convention, recently held in Toronto, at the reduced price for orders given in advance of the publication. The editorial work is being done by Rev. H. P. Beach, Educational Secretary of the movement. The volume will be bound in cloth, and will contain more than 600 pages. Although the price of the book, postpaid, is $1.50, orders sent in immediately will be taken at $1.00 per copy, postpaid. Friends wishing to order in advance can do so by sending a postal card to the Student Volunteer Movement, 3 West 29th St., New York. When the book is ready for delivery, all subscribers will be notified, and they can then send the money, on receipt of which the book will be forwarded promptly.



IN
LOVING MEMORY
OF THE
MISSIONARIES & CHILDREN
OF THE CHINA INLAND MISSION WHO LAID DOWN THEIR LIVES
FOR CHRIST'S SAKE DURING THE ANTI-FOREIGN OUTBREAK 1900.

CHIH LI
WILLIAM COOPER
BENJAMIN BAGNALL
EMILY BAGNALL
Gladys Bagnall
Vera Green

CHEH-KIANG
DAVID B THOMPSON
AGNES THOMPSON
Edwin Thompson
Sidney Thompson
EMMA A THIRGOOD
ELLEN SHERWOOD
GEORGE F WARD
ETTA WARD
Herbert Ward
M ETTA MANCHESTER
JOSEPHINE DESMOND

SHAN-SI
EMILY WHITCHURCH
DUNCAN KAY
CAROLINE KAY
Jennie Kay
STEWART McKEE
KATE McKEE
Alice McKee
Baby McKee
JANE STEVENS
MARGARET COOPER
Brainerd Cooper
CHARLES S I'ANSON
FLORENCE E I'ANSON
Dora I'Anson
Arthur I'Anson
Eva I'Anson
WILLIAM G PEAT
HELEN PEAT
Margaretta Peat
Mary Peat
MARIA ASPDEN

SHAN SI
GEORGE McCONNELL
ISABELLA McCONNELL
Kenneth McConnell
ANTON P LUNDBERG
ELSA LUNDBERG
HATTIE RICE
W MILLAR WILSON
CHRISTINE WILSON
Alexander Wilson
MILDRED E CLARKE
F EDITH NATHAN
MAY R NATHAN
EDITH DOBSON
EDITH SEARELL
MARY E HUSTON
MARGARET E SMITH
JOHN YOUNG
ALICE YOUNG
DAVID BARRATT
FLORA C GLOVER
Faith Glover

SHAN-SI
ALFRED WOODROFFE
ELIZA M HEAYSMAN
EMMA G HURN
ELIZABETH BURTON
ANNIE ELDRED
S ANNIE KING
PETER A OGREN
Mary Lutley
Edith Lutley
Jessie Saunders
Isabel Saunders
NATHANIEL CARLESON
MINA HEDLUND
SVEN A PERSSON
EMMA PERSSON
GUSTAF E KARLBERG
OSCAR A L'ARSSON
ANNA JOHANSSON
JENNIE LUNDELL
JUSTINA ENGVALL
ERNST PETTERSSON

ALSO OF
WILLIAM S FLEMING killed in KUEI CHEO 1898

"HE will swallow up Death in Victory
and the LORD GOD will wipe away Tears from off all Faces"
Isaiah XXV 8

ERECTED BY THEIR FELLOW-WORKERS in the China Inland Mission [illegible]

TABLET ERECTED IN MISSION HOME, LONDON, ENG.

Unveiling a Memorial Tablet.—On this page we reproduce a reduced facsimile of a memorial tablet erected in the prayer meeting room of the Mission Home in London, in loving memory of the martyred missionaries and their children, by their fellow-workers in the Mission. This tablet is a brass plate on a rouge royal marble slab, in size just over three feet square. A similar tablet has also been placed in the hall on the Mission compound in Shanghai. The prayer meeting room presented an unusual appearance on Saturday afternoon, January 18th, when the friends of the Mission gathered for prayer at the usual hour. Two large blue banners, curiously inscribed with Chinese characters in white, hung one on either side of the platform, while, under the clock, on the wall to the left of the speaker, a white sheet covered the memorial tablet, which was to be unveiled during the meeting. The meeting was a large and very impressive one. Addresses were delivered by Rev. C. J. Moore and Mr. W. B. Sloan, after which the tablet was unveiled by Mr. F. M. Wood. A solemn season of prayer followed. In making a few tender, personal references to Mr. Wm. Cooper and Mr. Bagnall, Mr. Sloan called attention to the two banners, one of which bore the name of Mr. Cooper, in Chinese, and the other that of Mr. Bagnall, also in Chinese. The banners were used at the funeral services held at Pao-ting Fu, in March, 1901.

CHINA'S MILLIONS

A Short History of the China Inland Mission.*

BY MR. HENRY W. FROST.

THE FOUNDER.

THE China Inland Mission owes its origin, under God, to the prayers and consecrated life of the Rev. J. Hudson Taylor, of England. This devoted servant of the Lord was born of godly parents, and was brought up to regard the Lord's service as the highest and most honorable that life could offer. Converted in a remarkable manner at an early age, in answer to his mother's prayers, and impressed about the same time by the needs of China, he dedicated himself to the Lord and to His service in that land, and began to prepare himself for the work of his life by the study of medicine, and mission work in its various forms. In 1854, his preparatory studies having been completed, he offered himself to a society then in existence, known as "The Chinese Evangelization Society," and in the same year was sent out by that organization to China.

PREPARATORY WORK.

It was only after a voyage of nearly six months, and many perils by the way, that Mr. Taylor reached China. At one time it seemed quite certain that he, with his companions, would be wrecked upon the coast of New Guinea, and fall into the hands of the cannibals, who could be seen upon the beach waiting for their prey. But Mr. Taylor believed that he had been sent, not to die in New Guinea, but to labor in China, and offered such earnest prayers of faith in the name of the Lord Jesus that favorable winds sprang up and bore the ship in which he journeyed beyond the islands, and ultimately to its desired haven. Thus he finally reached Shanghai and there began the study of the language. Somewhat later he commenced itinerating in the interior as far as he found it possible. One of these early journeys was taken with the Rev. J. S. Burden of the Church Missionary Society, afterwards Bishop of Victoria, Hong Kong, and still further journeys were taken with the Rev. William Burns of the English Presbyterian Mission. Both of these friends proved of great help and blessing to Mr. Taylor in the deepening of his spiritual life, and in helping him to understand and adopt the best missionary methods. At the suggestion of Dr. Medhurst, of Shanghai, of the London Missionary Society, he put on the native dress, and a freer access to the people was thus obtained. And yet each journey into the interior was attended with great difficulty and serious risks. More than once Mr. Taylor was threatened by the officials or set upon by mobs. However, God's good hand of protection and deliverance was upon him, and his life was continually preserved. In 1856 he was led of the Lord to make an attempt to settle in the city of Swatow. This he succeeded in doing, and was enabled to remain there for about six months. Later in the year he returned to Shanghai, and afterwards went south to the city of Ning-po, where he eventually settled for permanent work.

PRINCIPLES ADOPTED.

While residing at Ning-po, Mr. Taylor became much exercised in soul concerning the commandment in God's Word, to "owe no man anything," and this as applied, not only to his personal life, but also to Christians associated together for missionary purposes. It became clear to him that the Lord could not approve of his ever being in debt to the fraction of a penny, and it afterwards became equally clear that what was wrong for an individual was equally wrong for a collection of individuals. This conclusion eventually led Mr. Taylor to resign his connection with the Society in which he was laboring, as that Society was frequently in debt, and to cast himself upon God for the supply of all his temporal needs. Taking this position while he was in China, and without anyone knowing the circumstances in which he was placed, severe testings followed; but the Lord's deliverances were as frequent as the trials of faith, and the lessons of trust which were learned proved to be a key to open doors in later times for larger ventures of faith, which became in time an inspiration to many seeking souls.

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* This article has been issued in pamphlet form, and can be obtained upon application to the offices of the Mission.

MISSION FORMED.

Mr. Taylor's health failed in 1860, and it became necessary for him to return home. Upon the voyage he wrote to a friend in England, asking if he knew of any consecrated young men who would be willing to devote their lives to Christ. This .return to England, and the thought expressed in the letter, proved ultimately to be God's means of bringing to pass the formation of the China Inland Mission; for while Mr. Taylor was at home the thought grew upon him that something new must be attempted, in God's name, for the Christless millions in inland China, and the desire expressed in writing was repeated in many spoken appeals, with the result that several persons were moved to offer for service. Even then, Mr. Taylor had no thought of forming a new organization, but sought to get the existing missionary societies to undertake the much-needed work. This the societies felt unable to do, and one Sunday, while on the sands at Brighton, communing with God, the thought was irresistibly borne in upon him that God was calling him to do what others would or could not do. Shortly afterwards he appealed for workers to return with him, and, in 1866, the Lord having given the workers and all needed supplies in answer to prayer, Mr. Taylor set forth for China accompanied by a party of fifteen.

FIRST PARTY IN CHINA.

On their arrival at Shanghai, with the intention of penetrating into the interior and settling there, they became the subjects of much ridicule, covert and expressed, on the part of foreigners in China. The project, especially as the T'ai-p'ing rebellion was only recently concluded, was regarded as impossible of fulfilment, and it was even suggested that Mr. Taylor and his followers should betake themselves to a madhouse. But from the first, in spite of all obstacles and opposition, God's blessing rested upon them. In a short time several of the party were enabled to settle in various cities in the province of Cheh-kiang, while others were permitted to proceed further inland. Soon other missionaries arrived to reinforce the ranks of the workers, the country meanwhile opening up more and more before them. Long missionary journeys were now taken by Dr. Cameron, Mr. McCarthy and others, who were able at last to penetrate as far as to Tibet itself, and to cross the borderland into Burmah. Stations were from this time rapidly secured, until, at the end of 1885, there were 106 of these, with 59 out-stations connected with them. By the end of the same year there were 225 missionaries laboring on the field, with 59 churches established and a membership of 1,655 native Christians.

DEVELOPMENT.

The development of the Mission from this period to the present time has been almost phenomenal. Emboldened by the answer to prayer for 77 new workers, which had been made in 1881, and which God had answered within the space of three years, Mr. Taylor and his co-laborers asked, in 1886, for 100 new workers to be given in the next year. This prayer was answered as remarkably as the former prayer had been. The funds .for the equipment and passage of the whole number were given at the commencement of the year, in eleven contributions, and without solicitation except from God, and the whole number of workers sailed before the year closed. In the following year, 1888, Mr. Taylor visited the States and Canada to speak at the Northfield and Niagara Conferences. He came here without any thought of establishing a work on this continent, but the responses to his missionary addresses were so spontaneous and large, both in offers of service and in gifts of money, that he was led to believe that the Lord would have the Mission extended to this side of the water, and arrangements were finally made for the carrying on of work on this continent, with its centre at Toronto. A similar result followed a visit paid to Australia in 1890; and in 1891 to 1893, inclusive, a large number of Scandinavian and German workers were added to the Mission as associates. Thus, by the beginning of the year 1900, there was a membership of over 800 persons, with 774 native helpers, 171 stations, 223 out-stations, 8,557 communicants, and a large number of adherents, many of whom, though they were not yet baptized were undoubtedly true children of God.

LEADING CHARACTERISTICS.

The principles which were adopted at the beginning of the work still characterize it. The Mission is strictly evangelical in character; it is pledged not to go into debt under any circumstances; it guarantees no financial aid to its workers, but requires each missionary to go out in sole dependence upon God; it neither makes nor authorizes any solicitations for funds, but accepts and uses the free-will offerings of God's people; it is interdenominational and international in constitution and spirit, and seeks to set forth to the full the blessed truth of the oneness of all disciples in Christ Jesus; it allows full freedom for differences of views upon questions of church government, and permits its missionaries to establish churches of such denominational character as the missionary and his converts may agree upon; it accepts ordained and unordained workers, and also single, as well as married ladies; it is aggressive and evangelistic in its work, seeking to reach hitherto neglected places; it adopts the native dress of the Chinese, and endeavors to keep as closely in touch with the people, for their souls' sake, as possible; it is simple in method and pre-eminently a work of prayer and of faith. The texts of Scripture which were adopted years ago as the mottoes of the Mission were fitly chosen, and they stand to-day, after over thirty-seven years of experience, as the sure foundation upon which the work of the Mission rests: "Ebenezer," hitherto hath the Lord helped us; and "Jehovah-Jireh," the Lord will provide.

PRESENT NEEDS OF THE WORK.

The present special need of the Mission is for Spirit-filled men and women, who, counting not their lives dear unto themselves, will consider it a privilege to serve in China, and there to live lives of self-sacrifice and devotion. In spite of all that has been done by this and other honored Missions in China, there is still much land to be possessed. Each laborer in China has a parish of nearly two hundred thousand souls, and each medical missionary is responsible for the care of over two millions of persons. There are over nine hundred walled cities without a worker in them, and there are more than one hundred thousand smaller cities and towns where no evangelist has ever settled. Manchuria and Mongolia to the north remain, for the most part, unoccupied, and Tibet, to the west, is still "the great closed land." The workers of the China Inland Mission are scattered far and wide in fourteen out of the eighteen provinces, and their stations occupy the vantage points in the Empire and stand upon the borders of all the unoccupied territories. But the laborers are few and there is immediate need for both men and women to carry on and extend the work which has been so blessedly begun. It is, therefore, the constant prayer of the Mission that the Lord of the harvest will send forth more laborers into His harvest field, in order that His chosen ones in China may be speedily gathered out, and that thus the time may be hastened when God may at last show "who is the blessed and only potentate, the Kings of kings, and Lord of lords."

A Sabbath in China.

Notes of an Address delivered at the Mission Home, Toronto, February 28th, 1902.

BY REV. WILLIAM J. DOHERTY.

It is a truism that heathendom knows no Sabbath, but it is equally true that for the missionary engaged in church work amongst Christian Chinese in Cheh-kiang the word Sabbath does not spell "r-e-s-t." To him it is the busiest day in the week, for Christians and enquirers will gather from a radius of many miles, and it is the supreme opportunity of imparting instruction to these. Hence he aims at making the most of it.

The worker who desires to be equipped with spiritual power—without which all work is fruitless—will ever remember the necessity of guarding his spirituality, as well as his physical vigor. For the loss of either is almost irreparable in China, on account of the constant drain on soul and body. Therefore, for the maintenance of spiritual and physical health, it is a good rule to rise before the sun and to seek God's face and favor before setting eyes on men.

AN EARLY PRAYER-MEETING.

We are carried back in thought to a Communion Sabbath in one of our churches, in the summer of 1900, when the dark cloud hung over China. Early in the morning the people began to assemble for prayer, for those were days in which we all realized how vain was the help of man, and that it was better to trust in the Lord than to put confidence in princes. After breakfast we met the schoolboys, day-scholars and boarders, and had them repeat the Scripture lessons prescribed during the week. Amongst these are many bright youths who give promise one day of preaching to their own people the truths with which they are now being imbued.

This was followed by what we call "a romanized class," that is, teaching the reading and writing of Chinese by the aid of the Roman alphabet of the English language. An invaluable system was introduced by some of the earlier missionaries, of representing Chinese characters by English letters. By this method, young persons and illiterates can be taught to read and write Chinese in a fraction of the time required to gain any proficiency in the native character. It will easily be understood what a boon this is in teaching Chinese to read the Bible. We have known an illiterate woman of seventy, in two months mastering the romanized sufficiently well to read her consecutive verse of Scripture at morning worship. In teaching them to write and read written as well as printed Chinese, in the romanized colloquial, the blackboard is used, some text such as John 3 : 16 being outlined, with words misspelled and capitals wrongly inserted, etc.; and then giving the learners an opportunity to make corrections. The healthy rivalry and enthusiasm thus created is wonderful, and as they advance there comes the increasing desire to know the Word.

THE MORNING SERVICE.

To ensure that this may be no mere mechanical knowledge, but an intelligent appreciation of the Truth, we find it helpful in the morning service which follows, to be at times catechetical. When in speaking one in the audience is seen to be preoccupied, or in apparent doubt, or feeling drowsy (for Chinese are not less human, nor preachers in the Orient less fallible than those in the Occident), a pointed question will put the audience on the *qui vive*. While we aim at making our church services much akin to the form familiar to our home friends, yet experience has taught us that to catechise does not militate against reverence and decorum, while it undoubtedly increases attention and adds to knowledge.

At the close of these three meetings an adjournment is made for dinner, and one has found it extremely helpful to dine with those natives who come from a distance, bringing their rice, and cooking and eating it on the Mission Compound. By this means direction may be given to the trend of conversation, while worldly themes and mere idle gossip may to a large extent be suppressed. It is too often forgotten that "like pastor, like people," and recent converts from heathenism find in the missionary their model for guidance in a way they have not walked heretofore.

All of us are aware what a potent influence there is in the service of praise, but the Chinese ideas of music are somewhat removed from ours. Their gamut has only five notes, so that if one would have them sing the old familiar tunes, considerable time and attention must be devoted to practising the hymns. We endeavor, as far as possible, to utilize native tunes, and by the use of a modulator and an adaptation of the tonic sol-fa method of teaching music, marked progress is shown in congregational singing, especially by the younger members of the church. This exercise is not only helpful, but also extremely enjoyable to both Christians and enquirers.

THE AFTERNOON SERVICE.

The afternoon service is conducted on similar lines to that of the morning, with perhaps this exception: while the morning meeting is intended for the edification of Christians, and the preaching is expository and practical, the afternoon gathering aims at reaching outsiders and instructing enquirers, and is therefore more of what might be called evangelistic.

At the close of this service a class is held specially for enquirers, though all who wish to remain are heartily welcomed, and as a rule the majority of the audience stay for this meeting also. Some topic is selected, such as the Trinity, sin, repentance, faith, etc., and by talks, interspersed with questions and answers, it is sought to disabuse their minds of all heathenish superstitions and implant in their hearts the fundamental truths of the Gospel. Under the Divine blessing this instruction of enquirers has proved exceedingly fruitful work, for if a man be able to give a reason of the hope that is in him, he becomes a preacher to his own people—a consummation greatly to be desired in China. As the truth becomes incarnate in the lives of these Chinese, they are living epistles known and read of all men, who take knowledge of them that they have been with Jesus.

THE COMMUNION SEASON.

When communion season comes round it is high-day with the missionary. He may have tasted many of the so-called joys of earth, but to him there is no terrestrial pleasure equal to that of giving the right hand of fellowship, and sitting down at the table of the Lord with those who by Divine grace he has been enabled to lead out of the dense heathen darkness of China into God's marvellous light. In that joy weariness, and, what might seem to some, loneliness, all vanish, and trial is viewed as "a light affliction which is but for a moment:" "till He come."

The closing service of the day is an evangelistic one, when testimonies are followed by personal dealing. As we commit the work of the day into the hand of our Lord and Master, it is in the joyous consciousness that His word shall not return unto Him void.

Though perhaps weary in body and jaded in mind with all the labors of the day, we rejoice with joy unspeakable, at being privileged to be workers together with God, till summoned up higher to enjoy the eternal Sabbath in Heaven.

Our Enlarged Responsibility.

An Introduction to the Series of Articles on the Provinces of China.

BY MR. MARSHALL BROOMHALL, M.A.

"Till there remains no inhabited area of the earth's surface which has not heard the Gospel, our legitimate prayer is for an enlarged border."—Rev. Preb. H. E. Fox, M.A.

WHEN Jesus Christ gave His disciples the command to "make disciples of all nations," "the uttermost parts parts of the earth," were, to them, regions unknown and undiscovered. So great an undertaking had never fired the thought of the most ambitious human conqueror. For the accomplishment of this command what vast machinery must be put in motion! Geographical discovery, international amity, ethnological and linguistic research, the development of arts and sciences for more rapid means of communication and for the printing and circulation of the Word of Life. These are all more or less involved in the fulfilling of the command to "preach the Gospel to every creature." During the nineteen hundred years which have elapsed since that command was given, the immense progress that has been made in all these departments has given to the Church an enlarged responsibility.

GEOGRAPHY.

To confine our thoughts to one branch—geography. We are told that "Commerce and war, with the spirit of adventure, which usually accompany them, have without doubt been among the first causes of geographical research." Though, in some cases, and notably in Africa, such missionaries as Krapf, Rebmann, Erhart and Livingstone, have been the pioneers of geographical discovery; it is true that war, commerce and science have most largely contributed to our geographical knowledge.

Mr. Mott says, "There are not less than eighty-three Geographical Societies, with a membership of 50,000, and 153 geographical journals. A hundred years ago nearly one-third of the globe was absolutely unknown. . . . To-day practically all of the inhabited portions of the earth are known to civilization. This is a distinct help to the Church; at the same time it has enlarged her responsibility."

The command of Christ had "concern with every corner of the earth, with every tribe, and race, and family, with every tongue and dialect, and there was no limit save the limit of mankind." If Jesus Christ has, by the grace of God, "tasted death for every man," then every man should know it. God has, in His providence opened up the dark places of the earth, and given to the Church immense opportunities and resources for reaching and proclaiming to every creature "the unsearchable riches of Christ." Yet how much does the Church of Christ know about the unevangelized world which now can and should be known?

During the Spanish-American war, we are told that the newspaper boys in America were everywhere, shouting, "Map of the Philippines," and we know that the sad war in South Africa, and the recent troubles in China have occasioned a considerable demand for maps of these countries. Shall the children of light show less interest in the progress of the Gospel than the children of this world in the progress of war and commerce? He who gave the command to evangelize the world "takes it for granted that they (the children of light) looking to Him, will do their part, that they will inform themselves of the field, that they will take care to know something of what He means when He says 'All the Nations.'"

With this issue of CHINA'S MILLIONS we commence a series of articles upon the various provinces of China, beginning with Kan-suh, at the extreme north-west, and gradually working southwards.

The figures for the area and population of the provinces are taken from *The Times Gazetteer*, and, though in the case of some provinces these figures are probably excessive as regards population, it has been thought best to keep all uniform with one well-known authority. According to this estimate, the total area of China proper is 1,395,406 square miles, and total population 343 millions. The statistics of missionaries and stations are those of 1900, before the crisis.

EXTENSIVE USE OF MAPS.

The C.I.M. has endeavored, by the very extensive use of maps, to make the interior of China known. Referring to this, the Rev. John Kilner, at a meeting of the C.I.M. twenty-three years ago, said: "Many men have said, 'Yes, yes; there is much to be done, but where?' Well, this Mission has shown you where. *Here is the map.* . . . There it is. There is the fact. There is no mistake about it. It has brought China before us,—brought it out of the reign of myth—out of the interminable and immeasurable distances—the latitudes and longitudes of remote localities, and here we have a given section of our earth peopled by some four hundred millions of our fellow men:" and, "When Mr. Taylor has got two men in each of these provinces, he will not hold up his hand and say to the Church of Christ in England—'All is done. Friends, take your ease. China is occupied!' No, no, no; depend upon it. I can see the working. As soon as they get hold of this province and the other province, they will want the big towns in each province, and when they get the big towns in each province they will go to the bigger villages in each province; and when they get the bigger villages they will go to the smaller villages. There is an ambition—an avarice—a sort of omnivorousness in the appetite of a really godly missionary, which nothing can satiate until the ends of the world are brought to the knowledge of our Lord Christ." We have just received a supply of a new edition of our beautiful map of China,* and hope that many of our friends may procure a copy and study it in connection with this series of articles, thus strengthening this Christ-like ambition in their hearts.

"THE BEST PRAYER-BOOK."

Rev. J. Hudson Taylor once said: "I do not know anything more helpful in realizing the need, or in definite prayer for China than a map." The late Reginald Radcliffe frequently quoted Dr. A. J. Gordon's remark that "the best prayer-book in the world is a map of the world. Go into thy closet and spread out this prayer-book before you; then draw a line round some portion of the world and pray, if you can, 'Thy kingdom come.' Nay; rather get the entire globe before you, and hover over it in the spirit of the Holy Ghost, who brooded over chaos and brought light out of darkness, order out of confusion, salvation out of death—and you will pray aright."

Who can say what blessing may result to China should we thus remember these provinces from month to month? The late Dr. Somerville has said: "Our faith should lay account with a blessing coming to whole regions and kingdoms in response to the prayers of even one individual. . . . I believe that the Day will declare that solitary individuals have, simply by their prayers, prevailed to introduce the Gospel into vast and populous dominions."

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* An improved and up-to-date map of China, prepared (after Bretschneider) for the China Inland Mission by Mr Edward Stanford. All Protestant mission stations, with a few exceptions, are marked, and the so-called European concessions each bear a distinctive color. Size, 44 by 33 inches. Scale, 50 miles to the inch. Beautifully colored. Hung on rollers. Price, $2.75, carriage prepaid.

The Province of Kan-suh.

BY MR. MARSHALL BROOMHALL, M.A.

THE province of Kan-suh* is situated at the north-west extremity of China proper. Formerly it was included in the province of Shen-si, which province was then divided into two portions, the western portion (Kan-suh) being called I-si; the eastern portion (Shen-si), I-tong. At that time the Viceroy of modern Kan-suh, Shen-si, and Si-ch'uan, resided at Si-an Fu, and Lan-chau Fu (the present capital of Kan-suh, and seat of the viceroy of Kan-suh and Shen-si) was only a second rank city, and dependent upon K'ing-yang Fu. It was, however, said to be the best city to be met with on the Yellow river, and the governor of I-si is said to have resided there, "because," as Du Halde says, "being near the great wall and principal gates of the west, succors are easily sent from hence to the soldiers who defend the entrance." In 1884 the province of Kan-suh was sub-divided, the unwieldy north-west portion being made into

THE NEW PROVINCE OF SIN-KIANG.

The main trade route from Peking to Kashgar runs right through the province. It will roughly indicate what immense tracts of country these provinces are when we say that it is about 72 days' journey from Han-kow to Lan-chau, and the same from Lan-chau to Urumtsi, the capital of Sin-kiang.

People generally travel at night in Sin-kiang, so as to avoid thirst, because the water supply is very scarce. Large numbers of Chinese immigrate there from the provinces of Ho-nan, Si-ch'uan and Hu-peh, etc., hearing the Gospel as they pass the mission stations. The Chinese government make grants of land to any respectable emigrants from the other provinces. They also maintain a very considerable army in Sin-kiang, so as to present a bold front to Russia. Many heavy guns have been sent up during the last few years.

STATISTICS OF THE CHINA INLAND MISSION IN KAN-SUH for JANUARY, 1900.

Stations	10	Communicants in Fellowship—	
Chapels	10	Male	37
Missionaries and Wives and Associates	42	Female...	37
		Baptized in 1899	22
		Baptized from commencement	135
Assistant Preachers	3	Boarding Schools	3
School Teachers	6	Pupils	51
		Day Schools	3
Colporteurs, etc.	3	Pupils	38
Bible Women	2	Dispensaries	3
Unpaid Native Helpers ...	2	Opium Refuges	1

PRODUCTS AND EXPORTS OF KAN-SUH.

The north of Kan-suh is mountainous and intensely arid, but the south is more fertile. In some parts the land can be irrigated with water from the Yellow river. Round Ning-hia, a tract of country about 100 miles in diameter, is thus watered, giving rise to a local proverb, "The people of Ning-hia don't depend upon heaven (rain) for food, but upon the Yellow river."

The food supply of the province is exceedingly good. Beef, mutton and some game can be obtained; oats, barley, wheat, millet and rice are grown, and most of the best known fruits and vegetables can be bought. Du Halde, in his quaint way, says of Ping-liang Fu, that "it stands on a branch of the river Kin-ho, and *abounds with everything*," which statement reminds one of the report of the five spies sent by the children of Dan concerning Laish, "a place where there is no want of anything that is in the earth."

The chief exports of the province are opium, tobacco, furs and salt, also sheepswool, of which commodity the province is being drained for export to Germany. It is sent down the Yellow river on rafts as far as Pao-te, in Shan-si, where a German agent resided. In some parts a woollen home-spun is manufactured, and the city of Ts'in-chau is famous for its beautifully carved walnut woodwork. The Lan-chau opium and tobacco are noted all over the empire. A large proportion of the population are opium smokers, probably 80 per cent. of the men and 60 per cent. of the women, though the people themselves say, with a grim humor, that eleven out of every ten smoke opium.

THE KAN-SUH PEOPLE.

The people themselves are remarkable for their apathetic disposition and lack of curiosity. A large proportion of the population are Mohammedan. There are also Tibetans, Manchus, Mongols, Turks, aboriginal tribes, and emigrants from all of the eighteen provinces. They are not a religious people, except on the Tibetan frontier. This is probably accounted for by the fact that so many of the people are away from their ancestral homes. Mohammedan rebellions have been of frequent occurrence. Besides many minor outbreaks there have been no fewer than four wide-spread rebellions during the last forty years (not including that of 1900, of which we have but few details). One of these extended into the province of Shen-si. These times of terrible suffering cannot be easily described, but one of the consequences is that no Mohammedan is allowed to reside within the cities. The large prefectural city of Kung-chang Fu was left absolutely empty after one of these risings, and though the city wall is still intact, the place is practically uninhabited. A large suburb has, however, sprung up, the people's aversion to the city itself being probably caused by superstition.

One marked feature of the province is the number of devastated villages. The people, through fear, have deserted them and gone to live in the cities. Consequently, there is a minimum of farming done, so that in the event of a few bad seasons famine would be certain. Where they still continue to live in the villages, they have so securely walled them that village work is exceedingly difficult. Shut in within their own village, the clan spirit has become strong, and the fear of intruders correspondingly great, that even should some friendly villager extend an invitation, the other villagers will frequently not admit the unknown stranger. The fierce dogs which they keep make access not a little dangerous. Even should entry be obtained, the unwillingness of the people to leave their warm brick-beds makes village work in some parts additionally difficult.

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* Kan-suh has an area of 125,483 square miles, or about the same as Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut and New York combined. It has a population of 9,300,000 and is governed by the governor-general of the two provinces, Shen-si and Kan-suh, who resides at Lan-chau Fu, the capital. The province contains 8 Fu, 4 Chih-li Chau, 9 T'ing, 7 Chau and 45 Hsien cities. Total, 73 cities. Eight of the Hsien cities are included in the Fu, as Brooklyn is included in New York city. The new province of Sin-kiang is not included in these figures.

By the terms, Fu, T'ing, Chau, Hsien, the Chinese designate the city's rank. They apply not to the city only, but also to that portion of the country of which the city is the capital :—

A *Fu* is a portion of a province and its capital under one official (prefect) immediately subordinate to the provincial governor.

A *T'ing* is a division of a province and its capital, smaller than a fu, governed by an official immediately subordinate to the provincial governor (independent t'ing), or sometimes subordinate to the fu (dependent t'ing).

A *Chau* is a division and its capital, smaller than a t'ing, there being also independent chaus and dependent chaus.

A *Hsien* is a smaller division and its capital dependent upon a fu, t'ing or chau.

MISSION WORK.

Mission work was commenced in this province by Messrs. Easton and Parker, of the C.I.M.,* who entered the province on December 28th, 1876, and reached the capital, Lan-chau, on January 29th, 1877. The first station was opened in the same year, and Miss Wilson, of Kendal, was the first European lady to enter the province. It is indicative of the presence of Mohammedans to find in Mr. Parker's diary the statement that the day after he entered the province he had a tract handed back to him with the remark, "I don't want a tract with pigs in it." The tract was on the story of the prodigal son.

Space will not permit us to give any adequate account of the extensive itinerations which Messrs. Easton and Parker undertook. Some of these journeys extended over a period of three and four months at a time, when thousands of miles of country were traversed. The records of these early journeys are of the greatest interest, and bear eloquent testimony to the fact that "the work of an evangelist" was done in no half-hearted manner. The following summary of one or two of these journeys will confirm the above statement.

SALE OF SCRIPTURES

Two journeys of 78 days each, in all 2,000 miles covered, 6,645 portions of Scriptures sold in six different languages.

One journey of 56 days, 900 miles covered; 2,683 Chinese Scriptures sold; 113 in Arabic, Persian and Turkish; 257 in Tibetan and Mongolian.

"Not only has every important place in the province been visited and Scriptures been circulated in six languages, but Mr. Parker's longest journey extended far beyond the borders of this province when Kulja was reached."

The two following extracts from Mr. Parker's diary reveal the hardships and the joys :—

> "Passed through a frightful country, utterly waterless—the soil is something like *pasty*, quite porous. . . .
>
> "A young Mullah from Si-ning on business, strongly coveted my last Arabic Bible and tried everywhere to get the money to pay for it. He only had sufficient to pay his expenses back to Si-ning. I promised to reserve the book until I reached Si-ning, but when I had left the street he changed his silver and ran himself out of breath to catch me before I could reach the ferry-boat with the desired treasure."
>
> "It is a treat to sell the Scriptures to the Mohammedans. Some of them go off with the treasure more like schoolboys who have received a prize than grave men."

For twenty-four years persistent work has been carried on, though but few results have been seen. During the Mohammedan rebellion of 1895, Mr. and Mrs. Ridley, with Mr. J. C. Hall, were shut up in the besieged city of Si-ning for four or five months. More recently the work has sustained the great loss by death of Mr. Botham, who for some time had been deputy superintendent of the province. He was a man of exceptional gifts—a great preacher, and possessed of unusual powers for native work. Humanly speaking, his loss seems irreparable.

A CALL TO PRAYER.

The lack of results in Kan-suh is an earnest call to prayer. Workers from this province say that the greatest temptation is to lose the very spirit of expectation. In the merciful providence of God all the Kan-suh workers escaped during the boxer outbreak. This was, under God, due to the kindness of the Lan-chau tao-tai, and the help of Tuan Fang, governor of Si-an. The work is now being actively resumed. Many of the workers have already returned to their stations, and prayer is much needed that, after the long period of seed-sowing a season of reaping may follow. The following extract translated from a native letter recently received is encouraging:—

> To Miss Kinahan, from the Bible woman at Ts'in-chau —
>
> Ever since your departure I have been kept, in answer to your prayers. I have carefully observed the Lord's day. The women who meet for worship are the same as when you were in Ts'in-chau. A great many more have been added to their number but I will tell you later whether they remain stedfast or not. I thank God that He has given me His Holy Spirit and that He has caused my husband to repent. His disposition is quite changed he enjoys attendance at worship, exerts himself to help me and works well. . . . Since you left we have suffered persecution, so much so that it has been hard to remain true, but we have sought the Lord's help that we might not fail."

Shall we not, as the late Wm. Arthur said: "Think of every land where Satan has his seat, and give to them all a part in your prayers"?

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* The Christian and Missionary Alliance has four or five stations in Kan-suh and is the only other society having work in that province.

Dr. Torrey's Visit to China.

BY REV. F. A. STEVEN.

THE news that we might look for a visit from Dr. R. A. Torrey, of the Moody Bible Institute, Chicago, was very welcome to all the friends in Shanghai, who had any acquaintance with the record of his life and work for God in America, and a representative committee was at once called together to consider what might be attempted in the way of meetings during his stay among us. The net result of this gathering was the expression of a very cordial welcome to our honored brother, and the appointment of a small committee to make and carry out all arrangements. This committee consisted of Major Southey, of the Indian Army, Dr. Barrie (of Toronto), Secretary of the Y.M.C.A., and the writer.

During a month or more of interval there was much prayer, both concerted and private, that God would direct in the arrangements, prepare the hearts of the people, and bring the preacher to us in the power of the Holy Spirit.

REMARKABLE MANIFESTATIONS OF POWER.

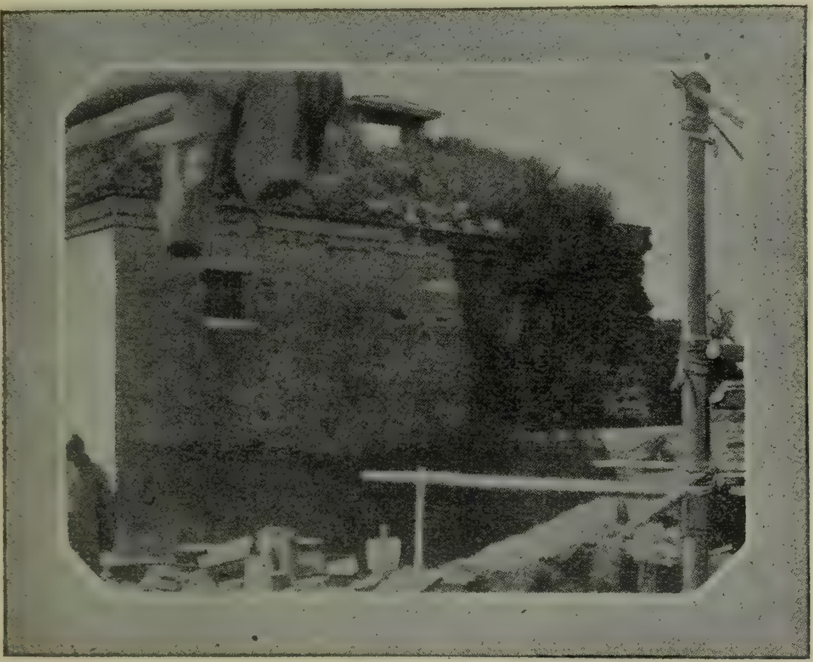
We heard from time to time by letter, and more fully from Dr. Torrey on his arrival, of the remarkable manifestations of the Spirit's power, in convicting and converting men and women, at every one of the ten cities which they visited whilst in Japan. This was true not only of the meetings for the Europeans and English-speaking Japanese, but also of the meetings where Dr. Torrey spoke through an interpreter to the heathen Japanese. When he first heard that most of the meetings were for the Japanese and that he was to speak through interpretation, Dr. Torrey was inclined to think that a great mistake had been made, but the result opened up before his mind new avenues of service as he saw the possibility of being used as the mouthpiece of the Holy Ghost, even when the words had to pass through a second mind and mouth before reaching the audience. In one city, where the hearers were mostly scholars, about 160 persons declared for the first time their purpose to yield themselves to Christ as their Savior, and to confess and obey Him as their Lord. Coming fresh from such an experience, Dr. Torrey was quite prepared to welcome all the plans that had been made for him here, and he was particularly happy in the privilege of doing direct, soul-saving, missionary work among the heathen of China.

AT WORK HALF AN HOUR AFTER LANDING.

The steamer reached Shanghai about 8.30 on Sunday evening, February 16th, and Dr. and Mrs. Torrey came direct to the evangelistic meeting for foreigners in the hall of the C.I.M. The speaker invited Dr. Torrey to take the platform, and so it came about that he was able within half an hour of landing in China to face a Shanghai audience with a powerful statement of "What it costs not to be a Christian."

It was our privilege to have Dr. and Mrs. Torrey as guests of the China Inland Mission, and it is not too much to say that those who came into contact with Mrs. Torrey have learned to appreciate and love her for her gracious, Christian womanliness as truly as they appreciate and love her husband for his more public service for God.

On the day following their arrival they started, as had been arranged, in a house-boat for Hang-chau. The boat was one of several attached to a steam-tug, which form the nightly "Hang-chau train." A number of meetings were crowded into the two and a half or three days which were spent there. The missionaries testified to refreshment and quickening, and not a few Chinese were definitely blessed.



"LEST WE FORGET."

The corner of the British Legation, Pekin, which was the chief point of assault by the boxers, from the corner of the imperial city wall. Here it was that the bags of earth—made of silk, satin, etc., found in the adjoining palace—were piled up to fortify the place.

The next visit was to Soo-chau, where the second Sunday in China was spent. Here, too, there was manifest blessing, of which, however, we have no details.

From Soo-chau the course lay back to Shanghai, where our friends arrived on Tuesday morning, February 25th. From that time on until Sunday, March 9th, when they sailed for Foo-chau, each day was well filled, with the exception of the Saturdays, which were taken as rest days.

The first meeting was held at 5.30 on Tuesday afternoon, in the parlors of the foreign Y.M.C.A., but all the subsequent afternoon meetings for foreigners were held in the auditorium of the Union Church. The other daily meetings consisted of, first, our morning worship, extended from half an hour to an hour, transferred to the hall and opened to friends from outside. Second, a meeting for Chinese—with special reference to the convenience of the women—in the church of the Southern Methodist Episcopal Mission on Yun-nan Road, at 3 p.m. And third, a night meeting at 7.30 in the same place—also for Chinese.

From the very first we were greatly favored in our interpreter, for Dr. A. P. Parker, Principal of the Southern M.E. Anglo-Chinese College, an exceedingly able speaker in the Shanghai dialect, threw himself into the work with his whole heart and soul, and contributed his full share to the success and blessing of the meetings, by his spiritually sympathetic and powerful rendering of Dr. Torrey's addresses.

RESULTS PRAYED FOR AND RECEIVED.

Each meeting was directed for special results. These results were prayed for, expected and received. About the third night Dr. Torrey asked all those who wished for the first time to accept Christ as their Savior, to begin at once to confess Him, and to seek to serve Him truly, to come to the front and kneel around the communion rail. To this invitation there was an immediate response, and one that gladdened the heart of every missionary present. Some twenty or twenty-five men and women came forward and sought the prayers of God's people that they might be saved. Among the women, the majority both on this and subsequent evenings, who took this decisive step, were school girls and young women from the McTyiere Home, an institution of the Southern M.E. Mission, which adjoins the church. Several of these are daughters of officials and wealthy business men, who might be expected to offer a stubborn resistance to their daughters becoming Christians. So far, however, this has not been the result, but instead there has been in one or two cases a tacit or even an open acquiescence in the step their daughters have taken.

At later meetings a number more came out on the side of Christ, and among them five or six who are members of the writer's native congregation.

As the series of meetings drew to a close, the subject of the baptism or filling of the Holy Spirit was dealt with, and at the close of the last meeting but one, about fifty men and women came to the front, as seeking to be filled with the Holy Spirit. Many of these were native pastors and evangelists, connected with the various missions in Shanghai. It is felt that a deep work has been done in the lives of many of the native Christians, and that not a few hearers and enquirers and unavowed disciples have been led to decision and declaration for Christ. The workers among the natives feel encouraged and stimulated to new courage and hopefulness by what God has wrought in these meetings.

MEETINGS FOR FOREIGNERS.

In the meetings for foreigners there was not so much outward manifestation of results, but it was very evident that God was lifting up and blessing many of his children, drawing forth fresh consecration, and leading them to count upon God to do great things for them and through them.

As to the numbers of those who definitely accepted Christ as their Savior and Lord, it is not easy to speak with certainty, but at the last public meeting, held on Friday, March 7th, in the C.I.M. hall, some six or eight persons rose to testify their acceptance of Christ and their purpose to confess and serve Him.

In addition, there were some conversions on the British gunboat, "Astrea," and the U.S. gunboat, "Monterrey," and several backsliders were restored.

Though no expression was taken at the Y.M.C.A. or Union Church meetings, from those who purpose to take Christ as their Savior, we have good reason to believe that "the day will declare" some who passed from death unto life at one or other of these meetings, and a still larger number who have been aroused to think of their soul's concern.

Deep regret was felt by many that Dr. Torrey's arrangements to go to Foo-chau on his way to Hong Kong and Australia precluded his staying longer in Shanghai. We pray that large blessing may follow his labors wherever he goes, and that he may be led to pay a much more extended visit to China in the near future.

The Re-occupation of Ho-tsin, Shan-si.

BY MR. ROBERT GILLIES.

OUR journey from Shanghai took eight weeks—650 miles by steamer, 600 miles by native boat, 200 miles by sedan chair over mountain tops, and 110 by cart.

On our arrival here, the official did all in his power to accord us a striking public reception, going the length of sending his own official chair to convey my wife to the ya-men to visit his ladies.

The premises here, in accordance with the C. I. M. agreement to accept no compensation in regard to premises destroyed in this province, had not been repaired, and they presented a woeful spectacle, although on closer examination the damage only consisted of the removal of all wood-work and the destruction of ceilings, very little brick-work being damaged.

We find the Christians have, on the whole, stood firm during the time of persecution, and if there be some who have made mistakes or erred in judgment, who can blame them when we take all the conditions into consideration? As far as we can discover, there has been no very serious retrogression here, and we have had a very large number of people to welcome us, both those who from time to time attend the services and others who take a general interest in our teaching without in any special way identifying themselves with us.

The memory of those who labored here and won the reward of martyrdom, is certainly held in a reverence, at times even pathetic, and on all sides we hear testimony and see evidences of the good and thorough work effected here. This is specially the case with regard to the opium refuge work. Most of the Christians were at one time opium smokers, and throughout the district there are many who were delivered from the evil habit here, and who retain memories of the Christian teaching received while in residence as opium patients.

There is a well-to-do shopkeeper here, who is thoroughly conversant with the Truth, and comes regularly to church. He gives many real evidences of interest in the Gospel, but cannot see his way to relinquish his lucrative business of an opium merchant. He has been in this condition of spiritual unrest, and has again and again wept and prayed for the power to break with his sin, but as yet he seems to be unable to do what he confesses he sees to be right. While we have drink and opium sellers in our home churches who do not give up their shares in such traffic, can we wonder that it is hard for one with a heritage of generations of heathenism to put this matter right?

There is a stylishly-dressed wealthy scholar who comes constantly, and who has a very large knowledge of Christian teaching. His step-mother is an ardent idol devotee, and cannot bear the mention of Christianity in any shape or form. Our friend had a large and expensive collection of Christian and educational works, all of which were seized and burnt during the troubles. He has certainly suffered much in consequence of his coming about our mission, but, strange to say, there are strong allegations made against him, and his actions are said to be exceedingly questionable. We do not know just now how to help him.

Then there is our out-station—a village of a dozen caves in the hills. The inhabitants only number 70 souls, and with the regular observance of the Lord's Day, the abolition of ancestral and idol worship, and a daily gathering for worship, the village is directly under Gospel influence. My wife and I are each to visit there once a month on separate days, and we will value help by prayer that we may thoroughly establish the church there on foundations that cannot be shaken.

We have an open door here in this district and earnestly bespeak an interest in your prayers, that all needed power may be given to fully lay hold of this grand opportunity of witnessing for Christ.

After the Chinese New Year's festivities our boys' school is to re-open. Our teacher is a happy little man, but his knowledge is rather limited. It was the wish of the church members that an earnest Christian be employed in preference to any more scholarly man with less earnestness.

There is much to be done. We have invitations to go to many villages and homes, and there are abundant opportunities of service. We need strength, ability, more clearness in the language, and power to administer peculiar Chinese affairs with wisdom and discretion. We need love and spiritual power and great grace to make our work lasting. Will you please continue to help us by prayer in these matters?

The Dignity of Winning Souls.

I should not like you, if meant by God to be a great missionary, to die a millionaire. I should not like it, were you fitted to be a missionary, that you should drivel down into a king. What are all your kings, all your nobles, all your diadems, when you put them together, compared with the dignity of winning souls for Christ, with the special honor of building for Christ, not on another man's foundation, but of preaching Christ's Gospel in regions far beyond?—*Spurgeon.*

Chinese Elegies on Missionary Martyrs

(The following elegies composed by Chinese officials are selected from a number written to commemorate the virtues of those foreign missionaries and Chinese Christians, who laid down their lives for Christ in Shan-si during the crisis of 1900. They were read by the acting district magistrates at the graves of the martyrs on the occasion of their burial in September, 1901. In some of the elegies the expression of heathen sentiments stamps them as being the productions of writers ignorant of the religion of Jesus Christ, but in the two here selected for publication this objectionable element is almost entirely absent. They have evidently been supervised by a native Christian teacher. The first is written in commendation of Mr. and Mrs. Duncan Kay, of K'u-wu, and the second is an eulogy upon the servant of Mr. and Mrs. McConnell—K'oh Pien-shun—who died with them.)

ELEGY UPON MR. AND MRS. DUNCAN KAY.

"Alas! Pastor Kay, with his wife,
Pitied us Chinese, sunk in the abyss of sin,
Serving the devil, driven at his will;
Glad to do all kinds of evil, performing no kind of good—
Unable to escape the punishment of hell,
Where the fire of brimstone is not quenched,
Where the evil worm injures continually.
The pastor, with his wife, purposely sent by God,
Came at great risk across the ocean.
They attached little weight to their lives,
They did not begrudge money
To come to our land of China, to preach the Gospel far and wide.
They opened places of worship, they preached
To save male and female; desirous that all men
Should walk with them to heaven.
In K'u-wu they opened a hall, and for more than ten years
Explained the Scriptures, and tended the sheep of the Lord.
They opened free schools and taught boys and girls;
They prepared men of ability, to be pillars of the Church.
The pastor led the brethren to preach the Doctrine ('Way')
In the towns and villages—
Saving men with earnestness from the snare of the devil."

"Pastors Kay, Peat, and these two ladies (Misses Dobson and Hurn)
Were wise and cultured, meek and merciful.
They all, on arriving at maturity, were sent by the Lord
To continue the work of preaching the Gospel, and saving multitudes of men.
All these pastors and their wives, these evangelists, and two lady evangelists
Were worthy to be called perfect in goodness.
They had the answer of a good conscience,
And in the sight of heaven they were without reproach.
The boxers— reckless and oppressive—
Unjustly wounded and killed them.
A place for burial has been carefully selected in the kingdom of Wu (K'u-wu)
Foreigners and Chinese are now at peace;
The people and Church members are on good terms."

"How fitting that these whom men and gods loved
Should have had long life and happiness!
That all blessings should have settled on them,
That life without limit should have been theirs!
Alas! alack! we prostrate ourselves.
Would that they could descend and behold!"

ELEGY ON K'OH PIEN-SHUN.

"K'oh Pien-shun of Kih Chau, very loyal and brave.
For more than ten years he served Pastor McConnell,
Fearless of danger, and not shirking hardships,
He was entirely loyal to the Lord, and changed not till death.
Beholding the manner of his death,
His faithfulness was clearly seen,
He was willing to die with his Master on the river bank."

"These pastors, evangelists, wives, servant and child,
Had done no harm, had broken no laws,
Had nothing to be ashamed of by day or night;
Without shame before men, without reproach before Heaven.
How fitting that these whom men and gods revered
Should have had long life and happiness!
That all blessings should have settled upon them,
That life without limit should have been theirs!
Alas! they met with violent men, and came to an untimely end."

* * * * * *

"May Imperial Heaven be pleased to send us all felicity—
Favoring winds, refreshing showers, prosperous years,
A stable throne, royal principles extending far and wide,
Concord between foreign nations and China,
Cordial relations between the Church and people."

"These pastors, evangelists, servant and child
Truly they died in a way worthy of pity!
The injustice of it is as vast as earth,
The spite of it, as extended as heaven!
There is no way of setting it forth,
We make this elegy in their praise.
If they could descend, if they could behold!
We are conscious of our unworthiness
To read this elegy, to keep them in remembrance.
Alas! alack! we prostrate ourselves.
Would that they could descend and behold!"

Tidings from the Provinces.

Kiang-su.

CHIN-KIANG.—"Last week I visited in the country and had a very nice time. Some of the enquirers in my class seem very much in earnest. I think they are really seeking the way of life. One woman has asked for baptism. I do praise God for this, but long and pray that they may all be saved.

I have been appointed to work in the province of Shan-si. The station has not been finally settled as yet. Mr. Hoste's first thought was Hoh-chau, where Miss Stevens and Miss Clark were before the boxer riots, but as the Hoh-chau house is very much out of repair, it has been suggested that we spend the summer with Mr. and Mrs. Knight, who will live temporarily at P'ing-yang Fu.

We are more than delighted with the thought of travelling north with Mr. and Mrs. Knight. We are looking forward to a very happy time. My heart is overflowing with joy at the thought of getting back to work in the interior once more. May the Lord take us to Shan-si for very much blessing. Miss Cora Pike, Miss Barraclough and Miss Stellmann are also to be in our party, making seven in all, including baby Knight."—*Miss Wilhelmina Watson.*

Yun-nan.

BHAMO.—"We arrived here safely and have made a start with the work. The Chinese Christians were very glad to see us, and we rejoice to be with them again. We hold services in our chapel nightly and a number come in. The New Year festivities are on just now and the meetings are smaller than usual. Some seem to be interested and keep up for a time but gradually grow cold. There must be some who take in the truth, and I am sure that our prayers are not offered in vain. I am planning to start for Teng-yueh soon and I hope the Lord will prosper us in securing a house. There are five English officials there at present, (consul and custom house officials). I hope the people are more friendly to foreigners than they have been heretofore."—*Thos. Selkirk.*

K'UH-T'SING FU.—"The street chapel continues daily to be filled with most attentive audiences. One man who first heard the Gospel there, was much interested and invited the preachers to his village, and boldly took his stand by them as they preached there. He also provided a table and the chairs needed for the meeting. This meeting and bold confession, seemed to be used to bring more light and blessing. A few Sundays later he publicly burnt his idols, and since that time has been going on making a clear confession of faith in the Savior and is earnestly desiring to understand the truth more perfectly. We do trust that he has been really renewed in the spirit of his mind, and is trusting solely in the Lord Jesus for salvation. Another man who has given up his idols, but who has not yet found out that the Lord Jesus can deliver him from the opium habit, needs our special prayers.

CHINESE STONE MASONS.

Perhaps the event of the quarter has been the first baptism since the reopening of the work in the province. We are thankful that all who know him believe that this good brother, who has heard and understood the Gospel for so many years, has been really born from above. Since the resumption of work in K'uh-t'sing he has given time and money, and has also endured a good deal of opposition. He has been a very great help in the work. His wife, who was at first bitterly opposed to his professing Christ publicly, has herself been led to give up vegetarianism, and was present at his baptism. She is now anxious to learn the way of life and much prayer is offered that very soon there may be this one Christian home in the city. Being well-to-do this brother has lately purchased a horse to enable him to go with Mr. Harding to visit the villages round about.

The regular visitation of certain villages where services are held by both Mr. and Mrs. Harding is continued. Mrs. Harding finds openings inside the city, as well as outside in these villages for gathering the women together. Her women's weekly meeting has been continued.

Amidst all that there is to cheer and encourage, we must mention that there has been great sadness caused by the conduct of a man, who before the trouble in Yun-nan last year, had been considered a hopeful enquirer. He had seemed lately to get great spiritual benefit, and it was hoped that he was really converted. The devil has certainly gotten the advantage over him as he has been led, for the sake of gain, to grow opium on his land. The profit on this crop seemed at first to be greater than that of wheat growing, though it has been demonstrated that the time and care needed and the easy loss of the great part of the crop, may soon dispose of the supposed profit. The sad thing is that he acted so, feeling that he was doing wrong. Will friends pray for him."—*Rev. John McCarthy.*

TA-LI FU.—"The examinations for B.A. have been going on, and the city has consequently been full of scholars. Many of these men have visited the Mission Home and numbers have thus heard the Gospel. They have been on the whole friendly though some of them seemed to be more concerned to find out about foreign affairs, than desirous of knowing the way to heaven. One wonders whether confucianism or opium smoking is the more destructive of all spiritual instincts. When these are combined, as in so many cases, nothing but the direct work of the Holy Spirit can touch the heart or conscience. How necessary that the Lord's people should continue to pray for all these slaves of self and the devil There has been daily preaching in the street chapel here. At first it was opened in the afternoons, but it was found that but few attended. The opening of the hall in the evenings instead has proved more successful, the place being filled each evening with attentive listeners. There are a few who are evidently desiring to understand the truth as it has thus been brought before them who attend very regularly as the evening meeting does not interfere with their business.

There has been regular preaching for some time at the street chapel at the Hsia Kuan. The men take turn week about to go there. It is only ten miles from the city. Each third week they both remain together at the Fu, for the benefit to be derived from conference and united prayer. We are expecting that here too we shall reap if we faint not."—*Rev. J. McCarthy.*

Gan-hwuy.

YING-CHAU.—"We have been praying here for a native helper as colporteur, preacher and companion for us when we take our turns itinerating. The Lord has sent us a faithful Christian from Ho-nan; a man who said during the boxer troubles that he would stand by the missionaries even unto death, and who kept his word. He was the man who risked his life in escorting the three Swedish sisters from northern Ho-nan to Shanghai. He returned from Shanghai on the same boat with us, so we have had an excellent opportunity to know what a good man he is. His name is Mr. Yang.

I have returned to this city after a month's stay at T'ai-ho. I spent two weeks itinerating in the neighboring market towns and am glad to say that the people are more willing to listen than I have hitherto seen them. There is more of the spirit of inquiry amongst them for everything foreign."—*B. F. Williams.*

Kiang-si.

YUNG-SIN.—"We have recently had the joy of seeing four converts baptized—two men and two women. Some of the enquirers are coming out very brightly, but there are others who have not gone forward; for these we are praying. The Lord is able to bring them back. As a whole the work is very encouraging.

"We paid a visit to a village five miles away, to the home of Mrs. Long, one of those baptized. She had invited her neighbors, and there were quite a number present. They listened very attentively. Many of them had never been to such a meeting before. I believe Mrs. Long is a real witness for the Lord in her neighborhood. She is a woman of prayer and on Sundays she generally has some special petitions to present. It is refreshing to see her simple trust in God.

"Miss Cajander has been out to some of the villages. The people are very friendly and seem glad to hear the Gospel. We have many open doors for which we are very thankful. On Sunday more people come out to our meetings than can be seated."—*Miss H. Bance.*

Editorial Notes.

MR. AND MRS. A. E. THOR and children, together with Mr. W. C. Hooker, are returning to their work in China, having sailed from Seattle, per the "Iyo Maru," on May 6th.

We are Pleased to Report that Rev. W. J. Doherty has, at the request of the China Directors of the Mission, decided to lengthen his furlough and to remain in this country until the early autumn, before returning to China. He is at present taking up deputation work in Canada, and can be addressed at the Mission Home in Toronto. Mr. Doherty would be grateful for the united prayers of friends in behalf of the service he is rendering for China.

Dr. and Mrs. F. Howard Taylor have completed their series of meetings in Philadelphia and vicinity. Deep interest has been manifested throughout and God has greatly used our friends in laying before His people the urgent claims of China's millions. Many friends will be thankful to learn that Dr. and Mrs. Taylor will remain in this country for some time to come. Their furlough has been extended in order that they may continue their fruitful work among us. We would bespeak for them a continued interest in the prayers of our readers.

We are indebted to Mr. Turner, the Secretary of the Student Volunteer Movement, for a copy of his recent compilation, "The Call, Qualifications and Preparations of Missionary Candidates." This book consists of a series of articles by various persons upon the preparation needed by a missionary candidate, and it is of marked value to such. It can be had by addressing the Student Volunteer Movement, 3 West 29th St., New York City, at 25c. a copy in paper, and at 45c. a copy in cloth.

Mr. and Mrs. Montagu Beauchamp, having finished their deputation work among the Canadian Colleges, in the interests of the Student Volunteer Movement, visited New York, Philadelphia and Chicago, where their messages were much blessed of God. They are now on the Pacific ocean, having sailed from San Francisco on May 9th, per SS. "Nippon Maru," en route for their former station in the province of Si-ch'uen, West China. We are grateful indeed for the visit these friends have made to this country, and desire the prayers of our readers for them as they journey back to their field of service in China.

We have been exceedingly glad to receive, as a kind gift from Mr. Dennis of New York, his recently published work, "The Centennial Survey of Foreign Missions." This is a statistical supplement to Dr. Dennis' former work, "Christian Missions and Social Progress," it being a conspectus of the work of evangelical missions in all lands to the close of the Nineteenth Century. The book is a remarkable production, covering a wide field, including the most complete and perfect statistical record of missions ever presented to the Christian public. We heartily recommend the publication to all students of missions. It can be obtained from the Fleming H. Revell Co., 158 5th Ave., New York, N.Y., for the sum of four dollars.

The Bible in China.—One of the most hopeful signs in China is the wide circulation of the Scriptures. Notwithstanding the disturbances in 1900, the aggregate circulation of the Bible in that year was 1,523,930 copies; 991,300 of these were in the Mandarin, and 291,900 were in Easy Wenli. These figures represent the operations of three Bible societies at work there. Then, too, the present year has opened most encouragingly in this respect. During the first eight days of January, orders were received at the Shanghai Depot of the British and Foreign Bible Society for upwards of 150,000 copies of Scriptures, of which about 15,000 are Bibles and Testaments.

The Provinces of China.—With this number we have commenced what we hope will be a series of articles on the eighteen provinces of China. "Ethnology and geography are at all times deeply interesting studies," writes Mr. B. Broomhall, "but never are they so noble as when carried on in the light of the cross, in order that we may learn the relation of the masses of mankind to Jesus Christ." As month by month the provinces are reviewed with their immense areas and teeming millions, and it is seen how few are the Gospel messengers and how great the difficulties which confront them, we earnestly hope that our friends will realize as never before the immense need of China and give themselves anew to definite prayer on its behalf.

Student Conference at Northfield.—The Student Summer Conference of members and friends of the Young Men's Christian Associations of Canada and the Eastern States will be held at East Northfield, Mass., June 27th to July 6th. Meetings will be held each morning and evening in the auditorium and at sunset on "Round Top," the beautiful hill on which is found the grave of Mr. D. L. Moody. Among the speakers who will address the Conference are Rev. G. Campbell Morgan, Robert E. Speer, Professors Edward I. Bosworth and Henry C. King of Oberlin College, Rev. John Kelman, M.A., of Edinburgh, Professor Woodrow Wilson, of Princeton University, and Rev. Charles W. Gordon of Winnipeg. John R. Mott will preside and will also address the Conference.

The Manchurian Convention.—The emperor of China affixed his seal to the revised Manchurian Convention on the morning of April the 9th (it was signed on the afternoon of the 8th). So that, as regards China, the convention is already ratified, although the agreement will not receive legal force until the day on which the plenipotentiaries of both countries sign it. The exchange of the ratifications is to take place at St. Petersburg within three months after the signing of the treaty. The convention is drawn up in Russian, French and Chinese, the French text being regarded as authoritative. The general opinion regarding the agreement is favorable. The special material advantages secured to China by this revision are as follows :—

"1. Manchuria is affirmed to be an integral part of the Chinese empire.

"2. The period of evacuation is reduced from three years to 18 months.

"3. The decision regarding the garrisons in Manchuria applies only during the period of withdrawal; afterwards China is permitted a free hand.

"4. There is no prohibition of artillery.

"5. The stipulation that without the permission of Russia the Liao river is not to be bridged nor the railway prolonged is altered to read that in these matters China shall act in concert with Russia."

"Lest We Forget."—A short service was held in the hall on the mission compound, Shanghai, on Friday, February 21st, at 5 p.m., when the memorial tablet—a fac-simile of the one erected in the prayer meeting room in London, England—was unveiled in the presence of a large number of missionaries and other friends. The Rev. Dr. Edkins and the venerable Archdeacon Sinclair each briefly addressed the assembly. Appropriate hymns were sung, and the meeting, which throughout was a most impressive one, was concluded by the benediction, pronounced by the Rev. G. F. Fitch, of the American Presbyterian Mission Press.

The Position in China.—To quote from the *London Times*, "There are many who, judging from the present temper of the Chinese government and court, and from the recently published edicts, consider that for the Celestial Kingdom, the day of regeneration and new light has at last dawned, . . . the storm and stress of the past eighteen months have undoubtedly left their mark, giving a distinct impetus to the cause of western education and civilization. . . A majority of the governing class and of the people have realized that reform on western models is essential to the preservation of the empire, and inevitable. Evidence of this fact, beyond that contained in recent imperial edicts, is to be seen in the attitude of the provincial officials, in the new education movement, and particularly in the marked *rapprochement* with Japan." All this is very hopeful and promising. But "civilization" and Christianity are not synonymous terms, and while it may be very desirable that "reform on western models" should be steadily pursued by the Chinese people, it is, after all, only by the wide-spread acceptance of the Evangel of Jesus that their true mental, moral and social advancement will be affected. It is therefore with peculiar pleasure that we read of the increasing eagerness of the people in various parts of the land to place themselves under Christian instruction. The great difficulty is to secure "willing, skilful workers" to take advantage of the present unparalleled opportunity.

The Present opportunity.—Bishop Cassels, writing of the wonderful openings in his district and the great need for more workers, says: "Our chief needs are a brother to help in Pao-ning, a senior lady for Sin-tien-tsi, two brothers for Lan-pu, two ladies to help at Uan Hsien, six brothers to occupy the stations around Uan Hsien, and workers for K'u Hsien. Besides these, however, if I had the men and means, I could locate a large number of missionaries in places where the people are asking for the establishment of chapels. There are calls in new districts every week, and scores of people want to join us, but where are the workers to send to them?" At a later date, the Bishop writes from Uan Hsien:—"My daily cry is for workers, foreign or native. The people are ready to open halls for meetings in numbers of places, but, if there is no one to preach to them, these gatherings are likely to be a source of danger. I feel that we ought to get centres to work from both at Liang-shan Hsien and at Ta-chu Hsien. Scores of people wish to join us at these places. If you could send me on at once about 30 capable missionaries, I would open work in ten cities and guarantee a congregation of 100 persons in each place, before I return to Pao-ning. The present responsibility resting upon us is very great, and I feel it most deeply. I am pushing out all the native workers I can, and the churches are helping largely to support them. I am often travelling more than half the night, in order to have more time when I reach my destination."

A Pathetic Incident.—Mr. Walter E. Tyler has been itinerating in Southern Kiang-si. He was away a fortnight, during which time he walked 120 miles and sold a large number of scriptures and tracts, and had altogether a very successful tour. One pathetic incident which occurred during this interesting itinerary is thus referred to—

"We passed an old man just outside the market. He had seen us selling books on the street, so he asked, 'What books are you selling?' We told him '*Fuh-in shu*' (gospel books). This opened the way for a real good talk with him. He was 79 years old he said, and had never heard the gospel before. When Kiu-seng told him that men ought to worship the true God and not idols, and that burning candles, incense and paper money, etc., displeased Him, the old man exclaimed, 'I thought I was right, but from what you say, *I am on the wrong road.*'"

This old man, who, at the end of a long life, learnt for the first time that he "was on the wrong road," is only one of multitudes of old people in China whose earthly pilgrimage is well-nigh over, the journey almost ended, and they themselves "on the wrong road." It is terrible to think of. The "wrong road" cannot lead to the "right" destination,—the Father's Home, "the house not made with hands, eternal in the heavens." "*I* am the Way, the Truth, and the Life," said Jesus. "*No* man cometh unto the Father but by Me." And upon the followers of Jesus Christ rests the solemn responsibility to direct into the right way, "the way to the Father," those who through ignorance are not walking therein.

The Tax Riots.—In the London *Times* of Saturday, April 5th, appeared the welcome news from one of our missionaries—by telegram via Peking—that the riot in Ho-nan was purely a local matter, and of no serious consequence. We cannot say that we are surprised at the recent tax riots. Some months ago we stated that the exorbitant demands made by the Roman Catholic Missions could hardly fail to cause trouble. In the recent riots at Nan-yang, in Ho-nan, and at Ta-ming, in Chih-li, it has been Roman Catholic indemnity which has given rise to the trouble. In a sub-leader of the *Manchester Guardian* of March 31st, the responsibility for these risings was indiscriminately laid at the door of foreign missions. In a matter of this sort it is only just to differentiate between the attitude adopted by the Protestant and Roman Catholic missions. Perhaps few better proofs of this can be cited than the remarkable proclamation of the Shan-si governor, which appeared in our March issue, and in Dr. Morrison's testimony in his correspondence in the *Times*.

Designations.—Misses Sydney Turner, Agatha Simpson, and Mary Williams have left Shanghai for the West, with the following new workers, viz.:—Misses M. E. Waters and Hart, Church of England district, Si-ch'uan; Misses Kohler and McInnes, for Kwei-chau; Miss Blick, for Kia-ting Fu; Miss Popham and Miss Glanville, for Yun-nan; Miss Twizell is joining Miss Tranter at Lan-k'i, Cheh-kiang. Miss Mabel Soltau will be with Miss Morris in Ho-nan, and Miss Stellmann with Miss Barraclough in Shan-si. The latter will accompany Mr. and Mrs. Percy Knight to P'ing-yang Fu, and probably later on will be at Lu-ch'eng. Mr. and Mrs. Mills have gone to Kiu-kiang to take up the local secretarial work there; Miss A. A. Davis has returned to Yang-k'eo; and Miss Marian Fishe has gone to Kwei-ki. Miss Talbot and Miss Leggat have left for Ho-nan, and Mr. and Mrs. Hagqvist are *en route* for Si-an. Mr. and Mrs. Shindler have gone to Sih-chau, in Shan-si; and Mr. and Mrs. A. Jennings, and Miss M. E. Way to Kih-Chau.

CHINA'S MILLIONS

Qualifications of Missionary Candidates.*

BY MR. ROBERT E. SPEER, M.A.

THE conditions under which the foreign missionary does his work have a great influence on character. He is alone among people of standing inferior to his. It is true that in some countries there are many who affect to despise him: Mohammedan mollahs, Confucian scholars, Hindu priests, Japanese of different sorts—but most of these have, at bottom, a real respect for him. Even where he disavows and denies it, he is still regarded as a representative of the powerful and pitiless western nations, which are back of him with mailed hands.

Yet, though respected, and by the common people and the poor, often unduly exalted, he is isolated. He has come with something to give. So coming, he asserts his superiority. Yet no influence about him contributes to feed the springs from which his superiority flows. There is much to encourage dictatorialness, dogmatic assertiveness, slothfulness, spiritual indolence, mere formality of service, weakening of moral fibre and tone, degeneration of standard and ideal for self and others, a general professionalism of work touched with kindness and forced conscientiousness and a little despondency. Missionaries testify to the realities of these perils. The men and women who go to the mission field must be able to stand against them. The ability to stand cannot be acquired by mere geographical transplanting. Whoever would resist such temptations must have the qualifications therefor, in this country, before setting forth on his mission.

And on the positive side, the missionary should be able to make a definite spiritual impression on the lives of men, many of whom have been devoid of all save the most elementary spiritual notions, and to whom all our spiritual world with its ideas is unintelligible. Perhaps even words are lacking in which to express our notions. Or old systems of belief are to be confronted, whose standards run fair athwart the teachings of the Gospel, and have, in some cases, so woven themselves into the social life of the people that Christianity is literally a revolutionary assault upon the very foundations of their institutions. Problems of intricate perplexity need to be solved. Hardships, the more difficult because they are not romantic and bear no kinship to martyrdom, must be endured. Hard, trying work must be done. Little by little, spiritual impressions must be made; surrounded all the time by the grossest materialism and superstition, the spiritual ideals must yet never be clouded or lost for an instant. The people of the world are ready to have their bodies cared for, and to be put in the way of greater material prosperity. They do not wish for spiritual revolution or the holiness of Christ. The temptation to spend life in giving them what they are willing to receive, and to constrict or to neglect the effort to give them what they need, what Christ came that they might receive—the revelation of the Father, the way, the life abundant, the heavenly calling, what our mission exists for—must be sternly throttled.

A DEEP AND HOLY LIFE.

That men may be able to resist these temptations, and do the vital spiritual work, which is our supreme business, they must have qualifications of character and capacity, assured and vindicated here before they go. And among these qualifications should be set first, the need of a deep and holy life. There are two words of Christ which must be familiar to every missionary, and which should have been received and absorbed into the life of the missionary candidate. One, He spoke first, to the woman of Sychar; "Whosoever shall drink of the water that I shall give him shall never thirst, but the water that I shall give him shall become in him a well of water springing up unto eternal life." The other, He cried as He stood in Jerusalem on the last, the great day of the Feast of Tabernacles: "If any man thirst let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of the depths of his life shall flow rivers of living water." The new missionary joins some little company of men and women who are already under the fullest strain. He dare not draw on them for spiritual life. There is none in the surrounding hopeless, lifeless people. If he has no springs within him where the living water is flowing, woe to him! Can he give to others if his own supply is scant? And the missionary's life must be a holy life, a life of holy gentleness, holy purity, holy love. It is to be subject to fearful strain. It will have to give to others at times when in heat, discomfort, fever, dirt, it is needing most to receive when endurance is tested to the uttermost. It will break under this trial if not profoundly held by the power of Him before whom the seraphim called to one another through the smoke of the temple while the pillars rocked to and fro, "Holy, holy, holy." I know of a missionary whom the natives called "Mr. Angry Face," because at times he so lost control of himself as to blaze on them with wrath. It may not be so with the man who would please Christ.

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* From "The Call, Qualifications and Preparation of Candidates for the Foreign Missionary Service," published by the Student Volunteer Movement, 3 West 59th St., New York City. Paper, 25c.; cloth, 40c.

A SPIRIT OF WILLING SACRIFICE.

A second qualification is the spirit of willing sacrifice, in the sense of endurance of hardness as a good soldier, and of surrender of all devotion to comfort and ease. The lot of the missionary is much easier in these regards than it used to be, and in many places is devoid of special privation. But where men would do what needs to be done in reaching the people, in thorough and far-reaching itinerating work in country and villages, in energetic and unresting activity, they will have to esteem home and the companionship of loved ones and ease and pleasant surroundings, as of less account than Christ and souls. Men are wanted who will be willing to be absent from home most of the time, and who will regard themselves as on a campaign, and not as sitting down in a parish. And this spirit must be ready to count life as lightly as Paul counted it. I do not mean that martyrdom awaits us, but we must be ready to spend ourselves utterly.

> "Sin worketh,
>   Let me work too.
>   Sin undoeth,
>   Let me do.
> Busy as sin my work I ply
> Till I rest in the rest of eternity."

We must not only be willing to burn up for God, if that impossible fate should befall; we must be actually burning out for God now, toiling, striving, driving; knowing that we must work the works of Him that sent us while it is day; for the night cometh when no man can work any more. And this qualification must be put in evidence by the missionary candidate here and now. Is he likely to be a flaming fire in the service of his God in Asia, if he is not one here in the United States and Canada?

A BALANCED JUDGMENT AND A CLEAR MIND.

If I have set these spiritual qualifications so prominently in the foreground, it is because I believe that we are in danger of magnifying other aspects of the mission work above its primary spiritual character, and that the world's evangelization is a spiritual work, a work of spiritual influence, and that the man who is not fit for it spiritually, in the fullest sense, though he may do much good, is not a man after God's own heart, doing all His will. But next to these requirements, I would place the need of a solid, balanced judgment, and of a clear, grave, alert mind. A man can not have more brains in quantity than God has given him, but he can improve their quality, and if they be phenomenal or not is of little consequence, if so be that only he has disciplined them and got them in hand, so that they go square at any problem set for them, and are reliable and true in their judgments, and honest and unflinching. The mission work demands thought and study and the faculty of decision and determination on the basis of facts examined, and conditions understood. The missionary candidate must learn how to use his mind, delivering it from all fancies and caprices. There are many men who are not deficient in mental gifts who are deficient in that steady, well-tempered adjustment of will to mind, wherein the former holds the latter true to the demand of each given task, and then taking the result, pushes all life and work up to them. Good, grave sense; solid, clear, unexcited action; quiet, steady will;—these are qualifications which, with a deep, holy, devoted life, make up the required man.

He should be a free man—belonging to no prejudice, and no person, save to the One who bought him, and to those who have been given him to love; open to large ideas and yet also to fidelity to the good that has already come. The candidate will have a vast deal to learn after reaching the field. Let him believe this, and not go as knowing all. One of the dangers of the Volunteer Movement is that its members may, with their fine preparation and great advantages, forget that they are only preparing to learn, and scarcely learning as yet. To be sympathetic, humble, large-minded, progressive on the foreign field, the missionary candidate must be these now.

THE OLD GOSPEL, THE ONLY GOSPEL.

And there is no new Gospel with which he needs familiarize himself, or which is desired on the mission field. The old Gospel is the only Gospel. No men are wanted whose theologies have lost hold of the divine Christ, the cross of Calvary and the holiness of God. It is true that many men, with weak and unarticulated convictions have been forced in the face of heathenism and the evident sin of the world, to a Biblical and substantial faith; but it is a risk to send such men. Men, rather, are needed who have experienced the Gospel of Christ, and know and believe it as the only Gospel of God. Such men will not be blown to and fro by every wind of doctrine, but will stand calmly and peacefully with their feet on the Everlasting Rock; and their calm and peace will enable them to do in one year what others do in three, and to spend on the mission field three years where others spend one.

Some may feel that these qualifications are too high. I have no words of apology for that. I have not spoken of any qualifications which are not wholly within the reach of every missionary candidate. He should, of course, have a good constitution physically and the will to learn the language, but that has been assumed. These other requirements are such as are denied to no man who will receive them. Christ stands ready to give them to any man who will enter His fellowship, and in the education of the abiding life submit to be taught and endowed.

These qualifications are as old as the day of Pentecost and the upper room and shores of Gennesaret. There are no nostrums or short cuts, no outer embellishments worth a moment's thought. We are to do the work our Lord began in Galilee. We need for it the qualifications He possessed, none other. Let us find them where He found them: "I came down from heaven, not to do my own will, but the will of him that sent me," and "He that sent me is with me. He hath not left me alone; for I do always those things that please him." With these qualifications we shall be workmen not needing to be ashamed at the day of His appearing.

First Experiences.

BY DR. JOHN MACWILLIE, GAN-KING, AN-HWUY.

ON our arrival at the wharf at Shanghai, we took rickshas for the C.I.M. compound, where we were warmly welcomed by the friends. In the evening my old friend Dr. Barrie, of the Y.M.C.A., called and gave to both Dr. Clark and myself a most hearty welcome, and an invitation to stay with him while in Shanghai. The great kindness of both Dr. and Mrs. Barrie made our first week in China delightfully happy. A party having arrived from England on Friday, we had a praise meeting that night, led by Mr. Hoste, at which we were all formally welcomed to China. On Saturday evening the regular C.I.M. prayer meeting was held, at which we gave testimony, and on Sunday night Dr. Clark and I spoke at the C.I.M. evangelistic meeting. Our time was very fully occupied until Monday, which to us was transformation day, for then we had our heads shaved and put on the native dress, queue, etc.

THE CHANGE OF DRESS.

Perhaps a description of our new costume may be of interest. The shoes have neither rights nor lefts, the soles being about three-fourths of an inch thick, made of two layers of untanned leather, with paper between, and without heels. The uppers are made of black sateen and are what we call at home "oxfords," *i.e.* slipper style. Once a person's feet become accustomed to them, they are quite as easy as a house slipper, for outdoor as well as indoor service. The socks are of white cotton, though some wear woollen socks underneath. It was thought well to keep our foreign trousers for the winter, but they are covered with leggings which are fastened to the belt. These leggings are of figured satin, either yellow, black, red or blue in color, and are tied tightly at the bottom, around the ankle. We wear foreign underwear, of course, and in cold weather a cardigan jacket, in addition to a Ning-po jacket, which is a short, neat-fitting coat of a black figured cotton, lined with plain blue cloth and wadded. It has tight sleeves, and buttons in front. Above this there is a long gown, mine being of medium blue cotton (as occasion requires it may be of various colors, of gorgeously figured or other silk, wool or cotton, and it may be wadded, lined or plain). This gown is a sort of double-breasted affair, with one button at the throat, one button toward the right shoulder, and the rest at the side under the right arm. It reaches to within a foot or so of the ground. Next comes a sleeveless jacket, also of any color, my best being of dark red silk. This is a little longer than our vests, and buttoned as the gown, except that there are two buttons over the shoulder. These two garments are very loose-fitting, the sleeves of the gown being large enough for two arms and extending about six inches beyond the finger-tips. As a dress coat we generally wear a "ma-kua" over the last-mentioned jacket. This is similarly made except that it has enormously wide sleeves. My outermost garment is lined throughout with white lambskin, and very effectually keeps out the penetrating cold of this damp climate. The coat and vest have soft collars for the winter, thus protecting the throat. To crown all, the front, sides and back of the head are shaved, leaving a round field of long hair, into which a queue is plaited.

THE UP-RIVER JOURNEY.

On Monday night we once more began our travels with bed, bag and baggage, for in China the bedding is always carried along. It consists of a rough cocoa matting, about 3½ x 6 feet in size and ⅜ inches thick, a straw matting similar to the Japanese matting so common at home, a mattress with blue cotton on one side and on the other a border of blue, with bright red cotton in the centre. This is padded with cotton wadding about an inch thick and is 4 x 6 feet in size. In these the blankets and pillow are rolled and the whole is tied into a bundle. Our boat for this trip is a Japanese steamer, the finest on the Yang-tse, I am told, and we are travelling first-class Chinese. Mr. Steven and some other brethren saw us on board, making all necessary arrangements, because all the service is by Chinese who cannot speak any other language. After these friends left us, Dr. Barrie came and we enjoyed a season of delightful prayer and fellowship with him. We found our cabin a most excellent one. Before long we were sound asleep, and did not awake until we were on the mighty Yang-tse, many miles from Shanghai. At eight o'clock on Tuesday morning there was a knock at our door and our steward beckoned us to breakfast. There it lay on the table, six bowls of about three-fourths of a pint capacity each, of pork, fish, vegetables, etc. Eight pairs of chopsticks were set around the table, each pair with a porcelain ladle by its side. Six Chinese were ready to begin with their rice, which was being taken out of a large iron pot which had been brought in from the galley. We soon occupied the two vacant places, much to the amusement and curiosity of the assembly, which, I may say, was of the well-to-do merchant class, our table companions being the head Chinese of the ship: pilot, compradore, etc. How they laughed as we laid out our bread and butter, condensed milk and sugar, with knives and spoons to assist us! We had brought provisions enough to do without Chinese food, but decided to get initiated at once, so amid much laughter, they taught us how to use chopsticks and we dug into the bowls with them, each helping himself as fancy dictated, but always from bowl via chopstick to mouth. Thus we got along very happily. At the Training Home we have a real Chinese dinner, with chopsticks every Thursday, because it is very necessary to get into their ways, as occasions might arise to make such knowledge very helpful.

Until Tuesday noon we could not see more than one side of the river, it was so wide. Chinese house-boats, freight boats and fishing boats of all sizes and descriptions were always in sight. Occasionally a village or town would be seen. Very few stops were made, Chin-kiang and Wu-hu being the only two of importance, until we reached our destination. At Wu-hu we saw two foreign battle-ships—one shooting out in all directions the flashes of its search-lights. As far as Gan-king the whole country by the river is almost as level as our prairies are at home, and is of a yellow loam.

The Yang-tse not unfrequently overflows its banks, causing many deaths and much suffering. Each day as I go outside our city walls, I pass some straw huts occupied by refugees from the flood of last spring, which swept over a very large area. During the flood the vessels frequently run over the farm land, as it is impossible for any pilot to keep to the river bed. An amusing though rather expensive incident happened last spring when one of the large steamers roaming thus over the country during the high-water time, touched ground, and before she got off the flood subsided, leaving her high and dry some miles from the new bed which the river had made for itself.

THE ARRIVAL AT GAN-KING.

At the more important places on the Yang-tse there are a number of hulks anchored in deep water, which serve the purpose of wharves, but at Gan-king the arrangements are not so convenient. Here, at last, we arrived about eleven o'clock on Wednesday night. A boat about thirty feet long and eight feet wide came shooting toward us in the darkness, rowed by four or five men with oars ten feet long, worked from the sides, six feet from the front. What a hubbub! Every one seemed to be doing his best to make some one hear a long way off. With a little difficulty Mr. Wilcox was recognized as the boat came alongside and soon we were aboard, with our baggage tumbling after us. We took good care to see that it did so, for once lost—never found. It was not long before we reached the bank and walked the plank, a muddy one, and none too wide, from the boat to the shore and up to the station. And what a station! In the flickering light of the lanterns I took it to be a mud-walled building, about eight feet high and thirty feet square. Inside, a space running through the centre ten feet wide, with three rooms on either side, 10 x 10. Into one of these we immediately went to escape the curiosity of the crowd of station-loungers and coolies. There we found two make-ups of boards raised a foot or so from the ground. Our bedding being brought up, we prepared to spend the night. Mr. Wilcox decided to try to get into the city, so packing up again and leaving our baggage locked in the room, we made our way for ten minutes through some narrow, dirty, ill-smelling streets and came to the gate of the city. It is an arched gateway, about eight feet wide and the same at the highest point of the arch, with a double door of iron and wood. After some loud banging and shouting the gate-keeper answers, and opens for us with considerable jangling of keys. Going around a turn for about thirty feet, another gate is opened, and we are inside: very thankful that we were not obliged to spend the night at the station. After a sharp walk through the streets and just managing to get through the other ward-gates, we arrive at the mission compound, where we soon found a much-needed rest.

THE DAILY PROGRAMME.

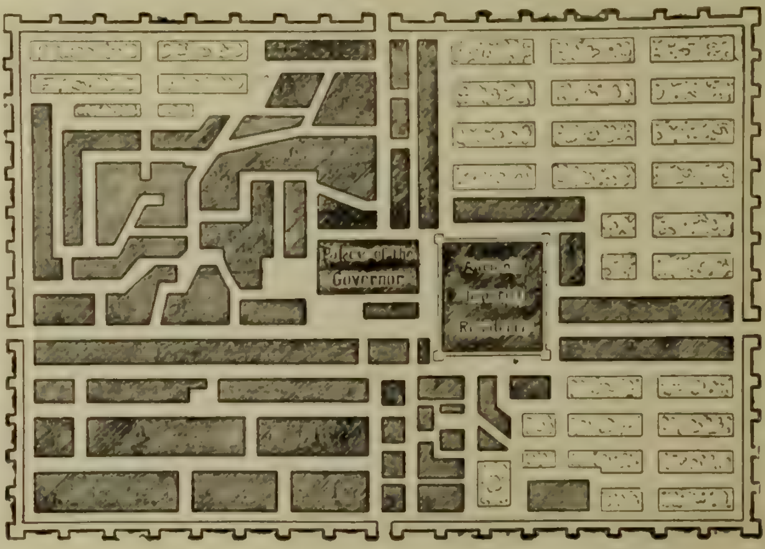
Our time at the Training Home is well occupied as the following time table will show:—rising bell, 6 a.m.; breakfast, 7.30; English and Chinese prayers till 9; class, 9 to 12, with fifteen minutes' rest; dinner, 12.30 p.m.; noon prayers, 1.15; study, 2 to 4; generally, a walk till 5.30; tea; study, 7 to 9 p.m.; with three one-hour evening meetings in the week, and Saturday afternoons free.

The Province of Shen-si.

BY MR. MARSHALL BROOMHALL, M.A.

IN the province of Shen-si * was formerly included the province of Kan-suh, as was mentioned last month. At that time the governor-general of Kan-suh, Si-ch'uen and modern Shen-si, resided at Si-an Fu: he now resides at Lan-chau—Si-ch'uen being self-governed—and only the governor of Shen-si resides at Si-an Fu. The province divides itself naturally into three geographical districts.

1. The valley of the Han river. This valley is separated from the province of Si-ch'uen by the Kiu-tiao mountains on the south, and from the Si-an plain on the north by the Tsin-ling range, which attains an altitude of 11,000 feet. This formidable barrier on the north, which has only two or three passes, has resulted in the people of the Han valley being more akin to the Si-ch'uenese than to the northerners of their own province. In this district Han-chung was opened as a mission station in 1879, and around this as centre a most encouraging work has grown up.



PLAN OF SI-AN FU, CAPITAL OF SHEN-SI.

2. The Si-an plain, or valley of the Wei river. This is a populous and (dependent on the rainfall) a most fertile district, where mission work has been most difficult. For many years, only itineration work was possible, as the renting of premises was most persistently opposed.

3. The northern portion of the province, which is less fertile and sparsely populated.

What has been said of Kan-suh in regard to products applies, in the main, to Shen-si also, but, speaking generally, the province of Shen-si is hotter and more fertile.

THE CAPITAL.—SI-AN FU.

The capital, Si-an Fu, is a city of unusual interest. It was founded by Wu Wang (The Martial King) in the twelfth century B.C., or about the time of Samuel, and surpasses Peking in historical interest and records. It has several times been the capital of the empire, and has lately been the residence of the Chinese court during the flight from Peking. "The southern half of Si-an Fu is entirely Chinese, but the northern is a mixture, the Tartar city occupying the entire north-east segment and containing a rather large Tartar population, perhaps 50,000. In the north-west is the Mohammedan quarter, which, although not separated by walls from the Chinese, is very distinct and very Mohammedan. They have, if I remember rightly, eight mosques in the city, seven of the eight being in the north-west."

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* Shen-si has an area of 75,291 square miles—almost as large as Pennsylvania and Maine combined—a population of 8,300,000, and is governed by a lieutenant-governor, who is subordinate to the governor-general of the two provinces of Shen-si and Kan-suh. It contains 7 Fu, 5 Chih li Chau, 7 T'ing, 5 Chau and 73 Hsien cities, making a total of 97 cities. Eight of the hsien cities are included in the fu, as Brooklyn is included in greater N.Y.

It is said that it was at Si-an Fu that the Mohammedans first propagated their faith in China, and that Buddhism first gained a foothold. The Nestorian Tablet, which stands not far from the west gate of the city, was erected A.D., 781, and was discovered in A.D., 1625. It is almost the only proof of the early preaching of the leading doctrines of Christianity in China.

MISSION WORK.

The first journey of the C.I.M. pioneers into this province was in September, 1876, when Messrs. F. W. Baller and George King reached Hsing-an Fu, having travelled by water from Han-kow. This journey only lasted about two months, but a little later the same year Messrs. King, Budd, Easton and Parker, left Han-kow for the north-west. The latter part of the journey was over the rough mountain roads into Shen-si, and Mr. King wrote, "After very rough journeying over roads that would, I should think, have broken Mr. McAdam's heart, we arrived at the capital of Shen-si" on December 19th. Messrs. Easton and Parker proceeded almost at once to the further province of Kan-suh, and the other two commenced extensive itinerations. Other journeys into the province followed and during the great famine of 1877-78, Messrs. Baller and Markwick visited the provinces hoping to render some assistance, but the officials refused the offered help.

THE NESTORIAN TABLET.

WORK IN THE HAN VALLEY.

The work in the Han valley opened up in a most providential way. When Mr. King reached Han-chung, on his way to Kan-suh, "the news was very soon sent to the magistrate that a foreigner had arrived. His card being sent, the magistrate saw that it was a Mr. King and immediately said, 'I wonder if it is my old friend Mr. King, whom I knew in Si-an, some years ago?' Upon inquiry he found that it was the same Mr. King. He said, 'I should like to see him and I should like to know what he is going to do.' Having made inquiries he found that Mr. King would like to remain for a short time. We never ask to remain at a place for a long time; that would not do. The magistrate said, 'Will you just go round the city and see which house you would like, and let me know, and you shall have it.' As far as I know, we have never had among the officials such a friend as that." That was in 1879. Referring to this, Mr. Easton (now the superintendent of the C.I.M. work in that province) has recently said, "There was immediate blessing in the work at Han-chung. The first converts were brought in by Mr. King (now Dr.), who was a constant, earnest and able preacher. Many of these converts are standing to-day, and have turned out our best Christians; some of them are the elders and deacons of the church now. A large proportion of the population of this plain are Si-ch'uenese, and after a time return to their own province and thus the influence of our members is spread. During the past few years the work has been more trying, and our members are less than some years back. We have lost a good many by death. We have a chapel which the Christians built themselves." For many years Dr. Wilson carried on hospital work in this station.

In 1887 Mr. Pearse opened Ch'eng-ku, where from the beginning there has been marked blessing, and the work to-day is still advancing. In several other cities in the Han valley like blessing has been granted, and in connection with these centres there are out-stations possessing their own little chapels, conducted on self-supporting principles.

WORK IN THE SI-AN FU PLAIN.

The work in the Si-an Fu plain has been of an entirely different nature. The people, country, customs and dialect differ considerably, and it has been as difficult to open stations here as it was easy in the case of Han-chung. Though Si-an Fu was first reached in 1876, it was not till 1893 that permanent premises were secured in that city by Mr. Holman. Referring to the work of those long years of working and waiting, the late Mr. Botham has said, "Often we found it advisable to flee to another city rather frequently. We obeyed the Lord's command and fled, but we were careful to flee in a circle, and coming to the same place again occasionally, the people grew accustomed to see us and the opposition died away." Though from statistical forms there was literally nothing to show, not a little real work was accomplished. It was possible even as early as 1882 to report that, "We rejoice to think that now there is no city in the entire province which has not been visited by our missionaries." In this work Mr. Cameron had taken no small part. In 1892 Mr. Bland, referring to one county said, "At length the Gospel has been proclaimed in every town and village in the Pin-chau district where markets are held."

FORMIDABLE OPPOSITION.

Persistent and formidable opposition was made in the Si-an Fu plain against the missionaries obtaining premises for settled work. It was only by years of prayer and patient perseverance that this opposition was overcome. In 1888, Mr. Folke succeeded in securing premises in Wei-nan, east of the capital; and Messrs. Botham and Bland, who had been making it a special subject of prayer that they might secure a house that year, obtained the answer in the deeds being drawn up on the 31st of December for a house in Feng-siang Fu, west of Si-an Fu, and actual possession being given at breakfast time on New Year's day. In 1891 Mr. Folke reported "that owing to the immigration of several hundreds of Christians from Shan-tung (probably through local distress), the way is opening for the spread of the Gospel in that plain." These native Christians were soon followed by their missionary pastors, and thus the Baptist Missionary Society entered upon their work in Shen-si.

Si-an Fu still successfully resisted every effort. One attempt is recorded in the following words:—"A day of fasting and prayer at Han-chung before anyone left for Si-an Fu, a day of fasting and prayer here (Si-an) before we began to enquire for a house, hours spent in prayer while Mr. Ho (the native helper) has been searching, and now comes the praise." It was not to be yet however. This house was only held for a little over a month. Effort after effort failed, but the steady itinerant work from 1888 to 1892 (following on the earlier pioneer work) was not in vain. It resulted in stations opening up in all directions. *In one month—May, 1892—houses were rented in five places*, Si-an Fu included. One incident in connection with the opening of this city is of special interest. Mr. Holman, though warned to leave the city, refused, and when the mob came to destroy the premises, turning to his servant he called out in a loud voice, "Prepare tea; be quick! here are crowds of guests." Then calling for seats for the threatening mob, he took his guitar and commenced to sing in Swedish, English and Chinese. This he continued for about three hours until the crowd dispersed. The soft answer had turned away wrath. The Scandinavian Alliance Associates of the China Inland Mission* have had a large share in the opening up of this district.

LATEST INTELLIGENCE.

During the boxer crisis all the Shen-si missionaries were preserved from danger and enabled to safely leave the province through the humane conduct of the Governor, Tuan Fang. Since that time the province has suffered severely through famine. Mr. Trudinger reports that about $3,500,000 were distributed in famine relief from various sources, and yet about 30 per cent. of the population succumbed to starvation. He says that in the K'ien-chau, Pin-chau and Yung-shou districts, the death-rate was about 70 per cent. About 53 of the hsien cities have been involved in the famine, and consequently the population must be greatly reduced from the estimate given in the foot-note. Mr. Trudinger also reports that in three of the stations on the plain, the native helpers have died.

STATISTICS OF THE CHINA INLAND MISSION IN SHEN-SI for JANUARY, 1900.

Stations	21	Communicants in Fellowship—	
Out-Stations	15	Male	210
Chapels	36	Female...	186
Missionaries and Wives and Associates	77	Baptized in 1899	41
Assistant Preachers	12	Baptized from commencement	638
School Teachers	13	Boarding Schools	6
Colporteurs, etc.	11	Pupils	88
Bible Women	3	Day Schools	9
Unpaid Native Helpers ...	20	Pupils	123
Organized Churches ...	27	Dispensaries	2
		Opium Refuges	5

In agreement with this, we note that the commissioner of the *Christian Herald*, who has been investigating the condition of the famine-stricken region, reports the deaths from famine in that province as 2,500,000, or 30 per cent. of the population. He rode for four days through villages to the north of the Wei river, and saw barely 200 people. The whole region was abandoned and desolate.

We are forcefully reminded of the need of prayer for workers when they are suddenly cut down as in the recent massacres, but though the workers in this province were mercifully spared during that crisis, their witness bearing has not been without the cost of valuable lives. Between the years of 1892 and 1899, no fewer than nine (seven men and two women) of the small band laboring in the Si-an plain and part of Kan-suh laid down their lives—mostly through fever—in their Master's service.

Once again the work is opening up and many of the workers have already returned, but there is great need of men, strong and patient, full of faith and hope, who will not seek home and comfort, but like some who have gone before, will make it the object of life to preach Christ where He is not yet known.

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*There are one or two independent missionaries laboring in the province in addition to the societies already mentioned. The British and Foreign and American Bible Societies also have several Scripture depositories in the province.

Work Among the Miao Tribes.

BY MRS. JAMES ADAM.

MR. ADAM and I are visiting among the Miao villages, to the south of An-shun. The village at which we are stopping to-night, is on the summit of a hill—such a climb after a long day's tramp. It was almost dark before we arrived at the top, but we greatly enjoyed the delightful view.

The people were looking for us, and were evidently prepared, in their own way, to receive us. But such houses! A hen-roost at home would be a palace compared to the house in which we are to lodge. When we arrived, stools were brought out, and we seated ourselves outside the door, the people standing around talking so nicely. We then came inside and partook of some refreshments in the principal room of the house, which is packed with baskets full of corn, beans, bundles of grass, and—I cannot tell what all. The room to the left is a living-room, cow-house, pig-sty and hen-roost combined. Both people and animals enter by one door. To the right is the chief bedroom, lumber-room, and work-room for the women and children. Further in is the kitchen. While food is being cooked, everyone goes through the process of smoking which haddocks do in the home country while yellowing.

We have been treated to music and dancing, by two men playing six-reed instruments, at the same time moving about in waltz style. At first the music is rather pretty, but it soon becomes monotonous, as the tunes are nearly all the same. We have also had some Gospel singing. They know two hymns. Mr. Adam is teaching them more about the Gospel, while the women sit by, making flax thread in such a slow, laborious way, by twisting it with their fingers. Poor things, they do not understand much, for they only know a few words of Chinese.

STRANGE SLEEPING-PLACES.

Last night I slept in the cow-house, or rather, in a small loft, about three inches above the cows' heads. There were four cows and six sheep under me. The loft was a sort of platform, just the size of the bed. The pigs and another cow were on the other side of the room. My companions were really very quiet, and only began to low and grunt as daylight appeared. Mr. Adam slept in the principal room, among the baskets of beans, etc. We were pressed to stay for a day or two, but managed to get away about eleven o'clock, and visited three villages before reaching this place.

In one of these villages a wedding celebration was in progress. Over 200 people were gathered together, all dressed up in their very best, but as water is scarce they are all more or less black from years of dust and dirt. Their dresses are a sort of patchwork, with here and there pieces of pretty silk embroidery. Their hair is coiled round a huge comb on the top of the head, and they wear sandals on their feet. They were feasting on mush. An ox had been killed the night before, but the mess did not look at all savory. Wine was freely passed around, and everyone seemed happy and gay. The men dress somewhat like the Chinese. They were so delighted to see us, and were disappointed that we could not stay with them for the night. The bride and bridegroom were only children of about twelve or thirteen years of age. The boy looked untidy and not very bright, but the girl seemed more intelligent. The music was kept up most of the time.

WAITING FOR FOOD.

The most trying part of this work is the waiting for our food. Being in the open air for hours, travelling over mountain paths, so rugged and steep, one gets very hungry, and having to wait an hour or two for something to eat after coming in at night makes one very faint and tired. It is often difficult to get food at all. The best plan for this work among the aborigines is to have meeting-houses in good centres, and gather the people there. Then one could do more, without having to toil so hard, and waste so much strength in difficult travelling.

Mr. Adam is just preparing to show his magic lantern. Tired as we are, we will have a very interesting gathering. All are eager to listen to the "old, old story."

ENROLLING ENQUIRERS.

We have been invited to open an out-station at the place where we are to-night, and we have just had a meeting with the people. Now all those who wish to be enquirers are putting down their names. Forty have already done so, and we hear that a number of others who are absent from home will do so on their return. These men (no women have come yet) are all Chinese. They promise to pay the rent of the house to be used as a preaching room, also an upper room, where the one who comes to preach can lodge. It seems too good to be true! I never expected to see so many people turn to the Lord en masse. What does it mean? We pray, "Lord, increase our faith." I believe we shall "see greater things than these." This place is a small market town of three hundred families, about thirty miles from An-shun. It is called Kiang-long. Some of the chief men of the place have entered their names on the enquirers' list.

We have had crowds all day. All are anxious to learn. It is remarkable! The Lord is able to do great things, and He has begun here. May He lead all these seeking ones into the saving light of the Gospel! We are very short-handed for all the work that is opening up on every side.

We decided to stay here over Sunday. The few provisions which we had brought with us are exhausted, but being in a Chinese village we can get rice and pork. It is delicious, after our poor fare among the Miao. Several women have come in and listened very attentively. They seemed to take in what they heard. We have sung and spoken until our throats are sore, and yet it is only afternoon—the evening is still before us. They have killed the 'fatted calf' (a pig in this case!) to give us a feast.

THE I-CHIA TRIBE.

This is Sunday and market day too, so we have had a busy time. We have just returned from the market. We met a number of Miao and others who knew us, and saw a lot of people belonging to a tribe called the I-chia. The men dress after the manner of Chinese, but the women adhere to their native costume, which looks very pretty and becoming. They wear long skirts of coarse white and blue spotted material, which they make themselves, I suppose. Their jacket is a sort of tightly-fitting blouse fastened at the right side, open at the neck and crossed in front, forming a V-shape under the chin. They also wear handsome silver bracelets, earrings, finger rings and hair ornaments. Some of them wear round silver ornaments, about the size of a saucer, at the back of the head, others have a lovely ornament in front. The hair is done up in one plait, fastened on the top and parted in front. The plait is taken down to the nape of the neck, and forms a sort of loop, over which a cloth veil is thrown. Some of them have black silk crepe over their black hair and silver trinkets, which looks very graceful. They were rather afraid of us, for most of them had never seen a foreigner before, and none of them a foreign woman.

BURNING IDOLS.

Last night so many people came to the meeting, that we had to make it an open-air service. We took chairs, stools, tables and candles out into the street. Crowds gathered round and listened very attentively, and as quietly as people at home in like circumstances. The interest these people have shown in the Gospel is wonderful. It was midnight before some of the men went away. This morning we could scarcely get away for helping to take down and burn idols. We saw several homes stripped of idols and more are to follow. When we left a large number escorted us out of town, all anxious to have us come back again soon. They are very fond of singing, and during the two days that we have been with them they have learned several hymns. The boys sing very nicely, and some of them remained with us all day long We had visitors every hour of the day, and the room has been packed, as a rule, from early morning till late at night.

We have had a happy, busy week. Most of the time was spent where no foreigner has ever been before, but the Lord is working in the hearts of hundreds. It is wonderful to be in the midst of such work! We pray that those who profess His name may be true-hearted, faithful Christians. A doctor is much needed in this district. So many people come to us for medicine, and we often do not know what to give them, our stock of medicine being very limited.

The Most Powerful Incentive.

Get this burning thought of "personal love for the Savior who redeemed me" into the hearts of all Christians, and you have the most powerful incentive that can be for missionary effort of every kind. Oh! if we could make this problem a personal one, if we could fill the hearts of the people with a personal love for the Savior who died for them, the indifference of Christendom would disappear, and the kingdom of Christ would appear.—*Rev. Paul de Schweinitz.*

Missionary Comity.

Seven societies are working in the province of Si-ch'uen at present. They are the China Inland, the American Methodists, the London Missionary Society, the American Baptists, the Church of England, the English Friends and the Canadian Methodists. The territory has been divided between these societies, so that there shall be no needless overlapping of work. A permanent boundary committee has been appointed, which derives its authority from the general missionary body. There is much sympathy and cooperation between these "seven churches." It results largely, I think, from the feeling, which all experience most keenly, that the great need is more workers. Give a missionary from five to ten thousand square miles of territory and a million souls for his parish, with the nearest foreigner fifty to eighty miles distant, and he is not in a position to object very strongly to another Christian worker moving in to divide the field. But the new worker does not come, and large tracts of thickly populated country remain barely touched once a year by the wandering evangelist. The Lord wants more men to give their lives to West China.—*Rev. W. E. Manly, in The Miss. Review.*

The Return to Chau-kia-k'eo.

BY MISS J. E. KIDMAN.

EIGHTEEN months ago we were driven out of our homes in Chau-kia-k'eo, but now once again, praise God, we are dwelling in this great city. As one walks along the streets it is difficult to think that all that happened so short a time ago can really be true. It just seems like a dream, for here we are dwelling in peace, safety and quietness, the people coming around us as before and inviting us to their homes.

Our journey was an uneventful one, and slow on account of the shallow water in the Grand canal and river. Several days our progress was very slow, for the river was frozen over, and the ice had to be broken before we could proceed. It was very cold, but with curtains, shawls and a small kerosene stove, we were very comfortable, though most of the time we lived in the open air. We were a party of eight—Mr. and Mrs. Entwistle and three children, the Misses Wallace, Wilkins and myself. We had two small boats, and enjoyed the journey very much. All along the way the people were friendly.

It would be hard to tell how we felt as, nearing Chau-kia-k'eo, one old familiar spot after another came in sight, and when the city wall itself appeared, we were simply in a state of suppressed excitement. Miss Wallace and I stood in the front of the boat, or rather, the hole which is called the door of the boat, and watched along the river bank for a familiar face. But none came. Mr. Entwistle had sent his cook to tell Mr. Shearer of our arrival, and soon two soldiers, from Yen-ta-lao, came on the boat. Yen-ta-lao is the official who was so kind to us last year, when we were rioted (see illustration, page 72). It was at his ya-men that we stayed. In a short time Mr. Shearer came on to the boat, and as the men poled us to another gate, nearer to our house, he gave us all the news of the place.

THE CHAU-KIA-K'EO MISSION HOUSE AFTER THE RIOTS.

THE LANDING.

Then came the landing. If only words would express all that one felt!—but it is indescribable. We praised the Lord that He had counted us worthy to return. Everything looked the same as it had done eighteen months before. There were the numberless boats, the women washing their clothes and vegetables at the edge of the river, etc., etc., much the same as before. We had a small crowd to escort us, but only a small one. Mr. Shearer led the way and a soldier followed in the rear. All the way along friendly smiles were given us, as the women said, "You've come back!" "Where have you been?" "Will you come and rest?" and such friendly greetings.

Mr. Shearer had our house made ready for us, and to us it looked very nice. Let me give you a little description of it: As we opened the door, the photograph of Miss Wallace's mother greeted us. It has been returned since the riot, also a text hanging on the wall. A stove (also returned), a borrowed table and three chairs completed the furnishings of the room. Some clean, coarse, Chinese mats were on the floor. In another room were three bedsteads, and in our women's guest-room a borrowed table and two chairs. We had that much more than we expected, for we thought we were coming to an empty house. The Lord always gives us more than we expect, and He did it this time. As soon as our things were carried up from the boat, we commenced to unpack. Just as it was getting dark, Yen-ta-lao sent us in a hot Chinese meal, which was very much appreciated, for we were tired and hungry. It was the expression of a kindly heart—a heathen ministering to us. The next day (Sunday) we went across the river to church. It was a long walk through the city streets. On every side we received friendly greetings. There were few unfriendly faces. How glad the women were to see us! In the afternoon some of our old women came to service, and since then have frequently come to see us, especially Miss Wallace.

FAITHFUL NATIVES

The persecution has been very sore, and the Christian natives have suffered much for the Lord. They have such sad tales of suffering to tell. Most of them have been very bright throughout. And those who have been the brightest have suffered most. Some have destroyed or burnt their books, and confess it as a great sin, while tears roll down their cheeks. Others tell us how they hid their books in the grass, amongst the firewood; others buried them in the ground, and under trees; others hid them in the rafters of their houses, and one dear old body hid hers in the front of her dress for three months. Such are the tales we hear. These dear women know very few characters, yet all this trouble was taken so that they might steal away to read a little, in order that they would not forget.

Last week several stole out of their villages, and stayed with us from Saturday till Monday, as they used to do before the troubles. Last Sunday morning one dear old woman walked in (six miles), thinking it was Saturday. I went to the guest-room and she took me in her arms, tears filling her eyes. After the usual greeting, the first question she asked was, "How is your mother?" And was surprised to know that I had not been home, but glad that my mother was well.

Let me give you one other little scene: One day Miss Wallace and I went to see one of our Christians who has been a beggar, 70 years of age. We had to go through one of the busiest streets of the city. It being the first time they had seen us since our return, crowds followed us. Arriving at the house, Miss Wallace went in, while I, to keep the crowd outside the garden, sat, with the Bible-woman on a low stool, to be looked at. After a time the old woman sent for me, and I went in. At first it was so dark I could see nothing, but in a short time my eyes grew accustomed to the darkness. If only I could describe that room—small, built of mud, more than half filled with grass and reeds, a Chinese grate made of mud, a tiny box, a few pairs of old shoes and a fan hanging on the wall. That was all. In one corner, lying on the floor, was the old woman, her hair, white as snow, hanging from beneath her Chinese cap. She was sitting up as I went in, holding Miss Wallace's hands, with her head bent upon them. She wept as she repeated, again and again, "The saver of my life has come," "The saver of my life has come." I went near her bed, her hand was held out to me, and a place on the bed smoothed out for me to sit on. I sat down, and for the rest of our stay she held our hands in hers, sometimes drooping her head upon them and weeping. The dear old woman had destroyed her hymn-book, which was a great grief to her, but every day she and her husband had comforted each other by repeating the verses they knew. Her husband is blind. They are very much attached to each other, and it is very pathetic to hear them talk of each other, and to each other.

While rejoicing that many have stood firm through the awful testing time, pray for those who have grown cold.

An Interesting Bible School.

BY MR. KENNETH MACLEOD.

THE first month in the Chinese year is an idle time, largely given over to visiting, merry-making, etc. Some years ago, Mr. Knickerbocker and the friends at the other adjoining stations took advantage of this and instituted a Bible school for the month. The beginning was small, but it has now become quite a notable institution, and many others are taking up the idea. This year we had the best session ever held in Ning-hai. There were forty-four present on the opening day, thirteen seniors and thirty-one juniors, and this number increased to seventy-seven a few days later. The seniors are native helpers, evangelists, book-sellers and the more advanced of our Christians; the juniors are ordinary members and inquirers. At the end of two weeks we again divided the junior class. Till this year there were two classes only, but as the work goes on and the numbers increase we find it necessary to have three classes, which of course means more work and more teachers. The lower class can be carried on by our more advanced helpers, leaving us free for the senior and middle classes, and the other work of the school.

YEN-TA-LAO AND HIS SONS.

THE DAILY PROGRAMME.

Our programme this year has been as follows:—6 a.m., Rising Bell; 7, Breakfast; 8, Morning Worship; 9.30, Classes: Senior, Middle and Junior; 11.15, Learning Romanized; 12.00, Dinner; 2.15, Singing Class; 3.00, Classes: Senior, Middle and Junior; 6, Supper; 7.30, Evening Worship and Singing Class; 10.00, lights out.

The 2.15 singing class was not part of our original programme. We added it, because we found there was not enough time in the evening for teaching singing—so important a part in the training of leaders and evangelists. The tonic sol-fa method proved quite a success. We hope to attach more importance to this next year.

The magic lantern was another very welcome addition to our original programme. Rev. Chas. Fairclough brought his lantern, and we used it every other night during his stay with us. Scenes of the Prodigal Son, The Horrible Pit, The Burden of Sin, The Good Samaritan, Noah and the Ark, scenes from the life of our Lord, Old Testament scenes, and two good views of Jerusalem were given, we believe, with abiding effect. We had two or three speakers each night, thus an appeal was made to both the eye and the ear. All our evening meetings were perfectly quiet, although there was a goodly sprinkling of outsiders.

THE TOPICS TREATED.

On the other evenings we had a course of addresses on the Lord's coming, and other important topics. Mr. Alex. Miller had the first course, "The development and decay of the kingdoms of Israel and Judah" was his subject for the seniors. "Paul's work in the important cities, as given in the Acts," was his subject for the juniors. Evangelist Liu Kin-teh gave a study in Galatians to the seniors, and "Tabernacle types of Christ," to the juniors. My course was, "The twelve minor prophets" to seniors, and "Promises regarding the Messiah in the Old Testament," for juniors. Mr. Fairclough gave the seniors the "Sermon on the Mount, illustrated from the Old Testament," and Old Testament topics for juniors. Mr. Loosely gave Bible readings on "How to lead men to Christ," to the seniors. This is but the barest outline of our work for the month. The Old Testament is new to many, even of our oldest Christians, but others, again, have a fairly good knowledge of it. The New

Testament is the only Bible many of them know, so our Old Testament lectures were somewhat introductory.

This Bible school is perhaps the most promising, and the best paying branch of our work. As these brethren are not in Mission employ, they go back to their distant and separate home fields with a better knowledge of the Word, and a desire to tell others of the Gospel of God's grace. The testimony of an unpaid worker is much more valuable than of a man paid by foreign money. Therefore, if there is any work that should be fostered and remembered prayerfully, it is this work. Our attendance was fairly good all through. Scarcely any left during the first two weeks, but during the third and fourth week a number were obliged to return to their homes. We had nine or ten members and evangelists from the Methodist Mission in Ning-po. Some of them have been attending the school for several years. If they receive, they also bestow benefit, and try in every way they can to show their gratitude.

At the close of each session the senior students write an essay on a given subject. This year the subject chosen was, "Evidences that Jesus is the Son of God." They did very well, on the whole. Our senior school boy, who is also assistant teacher, came out first. We give book prizes to the three best essayists.

THE QUESTION OF SELF SUPPORT

After the close of our Bible school our yearly conference of foreign and native workers was held. The difficult subject of self-support was brought prominently before the conference. I gave an account of the work in "Uganda," and told how the native church there is wholly self-supporting. I also gave some instances of self-support in other fields. It was a great surprise to our good friends. Formerly our Ning-hai church boasted of its liberality. I must admit that they do well, considering their circumstances, when compared with other Chinese congregations, but not when compared with Uganda. For this comparison they were not quite prepared. Friday morning our teacher, in leading morning prayers, gave a most helpful address on the same subject. That and another address of his was worth more than all we did. When the matter of self-support for our school came up at the conference meeting, only one really opposed us. That one, I am sorry to say, was my own helper, but he has also been won over. The Mission now asks that at least one half of the expenses of the school be paid by the natives themselves. This is why we had to give the matter such prominence. This year we confine ourselves to the school, but hope to add more subjects to our list next year. Seeing we have made a good start, we have no doubt of the issue; although we still need a good deal of help, especially in regard to our chapel building. We are confident that a few years will see a great advance towards self-support. To have won all our workers to our side, some of them to be enthusiasts, is no small matter, thanks to our teacher who has done valiantly, and who is now secretary of our "Self-Support Society."

THE WOMAN'S DEPARTMENT.

This year we had a very encouraging beginning of a woman's department in connection with our Bible school. Last year the ladies had a few women learning to read and write, but it was not quite a success. Some days before the Bible school opened, Miss Bennet and one of the Bible-women began with two classes of women. Some of them could read a little, so they tried to improve their reading, learn to write, and also had Bible lessons daily. The lower class studied the alphabet and primer. They made encouraging progress, especially in writing,—far better than that made by the men's writing class! It is interesting to see men and women of over forty years of age learning to read and write, and some of sixty or seventy learning to read. These people very often put more privileged ones to shame.

Itinerant and Station Preaching.

BY MR. OLIVER BURGESS.

FOR God's manifold work, manifold gifts and manifold grace are given. Translating, composing, printing, circulating, doctoring, nursing, dispensing, pastoring, preaching, teaching, exploring, buying and building is done by God's co-workers in China.

My notes refer to preaching. We keep a book of information, and record and map all the cities, towns and markets in the district; distances apart, dates of markets, currency of each; state of roads, inns and food; occupations and attitude of the people, good or indifferent reception to the Gospel, cases of enquiry and interest, and number of books sold. Reaching the market, after a tramp of from five to fifteen miles, we procure a stand and stall, spread our books, hang picture scrolls and texts, and then preach. We get an audience of from thirty, to two thousand. Much interest is taken in the first visit, and many books are sold. Some two or more native helpers accompany us, and the preaching is continued in turn from two to five hours. The audience listens, questions, disputes, jokes, or curses, as the humor suits them. Convicted ones follow to the inn to enquire further. Beyond preaching, we take our books around to the shops and houses for sale, and paste tracts in the public places.

The next morning the pig or cock, who are often in the same compartment with us, break our slumbers at dawn. "Rise up" is the order, roll the coverlet, and join the string of pedlars for the next market. Some markets are thirty miles apart, and some of the distance must be covered the day previous. Arriving, a like day's work awaits us. Repeated visits make things easier. We know the place, inns and people, and they understand better the doctrine we preach. The larger cities or towns occupy more of our time, and besides selling and conversing with all the residents possible, we preach in different parts of the town daily. Advantage is taken of any theatricals, fairs, races, burials, holidays, or pageants to preach the Word.

STATION WORK IN CITIES.

Station work in the cities is more settled and varied. Guest-hall etiquette gives one touch with native friends, officials and scholars, and they will frankly discuss the principles of Christianity and local faiths. Custom allows one also to freely visit them in their shops, courts and homes. Women and girls enter by a private door, at all hours of the day, and listen to the truth, or learn a hymn or prayer. The Gospel hall is on the main street, and is open from 9.30 a.m. to 3 or 4 p.m. Farmers and coolies attend in the forenoon, while shopmen and city folk appear later. Large crowds assemble to any evening preaching; the organ and singing will always interest them.

The preaching hall becomes a favorite resting place to the poor toilers. Men come in and deposit their loads of corn, vegetables, wood, coal, ducks, chicks, or pigs, near the wall, and sit, and fan, and smoke, and listen. Sometimes one falls asleep, and a thief gets off with his money, clothes or goods. Another takes a back somersault over the bench to the immense delight of the audience. Bargains are made, quarrels and fights occur, and the preacher turns usher or peacemaker. Keen dispute and opposition intercept the work, and the native priests come to defend their cult. They are bitter with the native preachers, but will seldom debate with Europeans. The Moslems are the better informed, and the greater antagonists. Men shout, pigs squeal, dogs bark, cocks crow, barrows squeak, gongs clash on the narrow street in front, and one would need to swallow a trumpet in order to make one'self heard at times.

Women can, and do, come to the public preaching. Very often women comprise a goodly number of the audience in the market. In one district the work of God commenced through a woman standing in the rain on the street and listening to the Gospel. A little medical work has to be done, and the missionary is invariably sent for in opium suicide cases. School work is commenced where practicable. Other work has varied aspects, but work and worker are managed by God.

In Memoriam—Miss Theresa Miller.

THERE went out from us to China, in the year 1890, a company of young women who formed the first party sent to the field subsequent to the establishment of the Training Home in the city of Toronto. The Home on Shuter Street had been taken in the fall of 1889, and it had been filled immediately with candidates who had been in offering to the Mission. Among those who first came to us were several young women, who were afterwards chosen for service, and who made up the party mentioned. These were Miss Maggie and Miss Tena Scott, of Martintown, Ontario, Miss Fairbank and Miss Ross, of Guelph, Ontario, Miss Power, of Barrie, Ontario, and Miss Miller, of Brantford, Ontario.

These were our early days, and when the Mission was little known, and it was a considerable time before the Lord had supplied the funds which were needed in order to send the party forward. But He did this at last, in most remarkable ways, and upon January 13th, 1890, this first company of chosen messengers of the cross, since the North American work had become fully established, were sent upon their way with prayer and praise. The days which followed the arrival of these friends in China proved, beyond doubting, that the Mission had been divinely guided in selecting them and in sending them forth, and as the years lengthened out, this conclusion was even more fully confirmed. From first to last, God's blessing rested upon His servants, and not a few souls were won for the kingdom of God's dear Son, even in the earlier months of their service.

MISS THERESA MILLER.

Few parties which have left us, however, have been so severely afflicted, through sickness and even through death. After a few short years of service, Miss Maggie Scott was obliged to return home on account of her physical condition, and it was not long after she reached home that she succumbed to the disease which had fastened itself upon her. Not long after this, Miss Tena Scott was stricken down with fever at her station in China, and those who nursed her, soon had the sad duty to perform of laying her body to rest in the hillside near her home. Later, Miss Rose Power was obliged to return to California, and, after a comparatively short time there, she was attacked by fever and fell asleep in Jesus. There was thus left to the party, three of its six workers, Miss Fairbank (Mrs. Knight), Miss Ross and Miss Miller. And now has come the sad news that one of these three has fallen asleep, namely, our dear sister, Miss Theresa Miller. As yet, we have but the briefest intelligence to this effect. But we have learned that she was stricken down with typhoid fever soon after she arrived at her station, upon her late return to China, and that she finally died of heart failure as a result of this disease, in spite of all that could be done for her by an able physician and by devoted nurses, falling asleep in Christ upon April 11th.

Miss Miller was born at Brantford, Ontario, in the year 1853. She was brought up in that place and received her early Christian influence from the members of her own family, who were devoted members of the Methodist Episcopal Church. Later in life, the Lord spoke to her about consecrating her life to Him, and she began to prepare herself for whatever He might have for her in the way of service, by taking the course of a trained nurse. For this course she came to Toronto, and at last graduated with honors, from the Toronto General Hospital. Having decided by this time that her service must be openly for the Lord, and feeling the need of further training in the study of the Scriptures, she began a course of systematic Bible study in connection with the Missionary Training School, of Brooklyn, New York. The benefit received at this Institution was marked, and while there, her spiritual life was so much deepened, that she made a complete surrender to God. The result of this was the confirmation of thoughts which she had already formed, that she must give her life for China; and hence, in due course, she applied to the Mission. After residence in the home in Toronto, in connection with the first candidates who came to us there, she was accepted for service and she was thus numbered with the party referred to, which was the first to go to China after the work in Toronto had been formally begun.

Miss Miller was located in China, for the most part in the station of Kien-p'ing, in the province of An-hwuy. She was among the first to labor at that place, and the obstacles which met her there, were sufficient to try the stoutest heart. But our sister never gave up her hope that the Lord would use her testimony, and with rare and steadfast devotion she gave herself to serving the people and to the preaching of the Gospel. The Lord honored her courage and faith, and, in spite of the hardness of the field, she lived to see, in a few short years, a marked change in the attitude of the people toward the Gospel and the person of Christ, so that she and those who had joined her in service, had the joy of witnessing many who had become vitally interested in their souls' salvation, and not a few who had passed from death unto life. When the time of her furlough came and she was about to leave her station for the homeland, the love of the people for her, found expression in many words of thankfulness and devotion, and upon her return these were renewedly expressed and with even more fervency than before. We hear, now that our sister has passed away, that the distress of the natives, both Christian and otherwise, is very deep, as they mourn the loss of the one who brought them the good news of a Savior's love.

Miss Miller's life has quickly run its course, but who will say, in the light of the work done, that it has been wasted? On the contrary, what better investment could our sister have made of the life which God gave to her? Through her, hundreds have heard for the first time, that Jesus gave Himself on Calvary's cross to save from sin, and scores have believed this glad, good news and have found rest in Him. Besides, the life which has been brought so early to a close, is, after all, not yet finished, for, she "being dead yet speaketh." The work at Kien-p'ing will go on, and the living seed which her hand planted will continue to bear fruit unto God.

We bespeak for the widowed mother, and for the members of the family who mourn their dead, the sympathetic prayers of God's children. May the Lord who wept at the grave of Lazarus, express His compassions toward them and comfort them!

Tidings from the Provinces.

Ho-nan.

Chau-kia-k'eo.—"We are very conscious that we are in the stern battlefield of the powers of darkness in returning to this province, but I think there is everything to encourage us in the work here. The country Christians hearing of our arrival, have stolen in secretly for fear of their lives, to see us, and to tell us wonderful tales of God's deliverances. Each one brings a more wonderful tale of God's deliverance than the other, showing us that God can keep "His own," entirely apart from ourselves. One dear woman had buried her Bible and hymn book five times, and in five different places. She had stolen out, at times, to read it secretly, and at night when she felt such dreadful soul hunger. Once she could not find the place where she had buried it, and was in great terror lest it be gone forever; for they never expected to see the missionaries back again. She knelt down that night, near the place where she thought she had buried it, and prayed to be led to the right spot in the earth. She told us she went straight to the place.

Another woman, who was supposed to know very little, had her foot nearly cut off for confessing the Lord; she is crippled for life. A poor old countryman was tied up by his queue, jeered at and beaten before a crowd, but as long as he had strength to talk, he called out: "I will always be a follower of Jesus." Others, who were leaders, have failed fearfully, denying the Lord. Some have gone back to idolatry. O that the true Shepherd's heart may be given us! What love, patience and tenderness we need for the delicate and difficult work before us!"—*Miss J. M. Wilkins.*

Chih-li.

Hwuy-luh.—"Mr. and Mrs. Shindler, Mr. and Mrs. Jennings and myself, had a very pleasant voyage from Shanghai. On our arrival at Tien-tsin, we managed to get a fishing boat and landed about 9 p.m. We went to a nice, clean inn for the night. There did not seem to be the usual difficulty with the coolies—everything seemed to be done so quietly. The people at the inn were extremely kind and could not do enough for us. Next morning we left Ta-ku on the 11 o'clock train, and arrived at Tien-tsin about noon. We were met by Mr. Clark and reached the mission house in time for dinner. The next day being Sunday, some of us attended the services at the Union Church. Mr. Lowrie, of Pao-ting Fu preached. At 8 p.m. there was a meeting for soldiers, at which Mr. and Mrs. Jennings and myself were asked to speak.

The consul was unwilling to grant passports for ladies to enter Shan-si, though he would grant them for the provinces of Ho-nan and Chih-li. It was, therefore, decided to proceed to Hwuy-luh, Mr. and Mrs. Green's station, to await the consul's permission to go forward. No ladies have come this way since the boxer troubles. On Tuesday we came to Pao-ting Fu by train. It was very hard to pass that place, for one could not help but think of all that had happened there. I felt the strain a little. We spent a night there and then came on to Cheng-ting Fu, where we secured carts for Hwuy-luh. We found the house at Hwuy-luh nicely furnished for us, most of the things belonging to Mr. and Mrs. Green. They had been returned by the landlord, who escaped the hands of the boxers. A native cook was left in charge. All seemed quiet and peaceful. We were thankful to get thus far safely. We are only a day's journey from Shan-si, and are praying and hoping to go forward very soon.

Our first Sunday at Hwuy-luh was one to be remembered. It was made known that we would have meetings, and eleven men and six women came. Mr. Shindler led the morning service. Mrs. Jennings took the women separately in the afternoon. In the evening we had a praise meeting. I have been out visiting with Mrs. Shindler and Mrs. Jennings. The people gave us a warm welcome. It is so blessed to be in China with Jesus."—*Miss M. E. Way.*

Shan-tung.

Chefoo.—"You may have heard of our transfer to Chefoo, to assist in the schools. We were naturally sorry to leave the native work, but believe the Lord has ordered it for blessing in the station. I found that the Christians at Ts'ing-kiang-p'u were more and more unwilling to conduct meetings, leaving the work more and more to myself and the native evangelist. Now, being left with ladies in charge, the work will be thrown upon them to a greater extent. We rejoice to hear of three children of Christians, from sixteen to twenty-two years of age, who have confessed and asked for baptism. The country work at Ts'ing-kiang-p'u I found full of encouragement in the continued general good-will of the people, and the apparent interest of some.

An interesting incident has occurred in connection with the work of the American Presbyterians of this port. Two priests, one a Buddhist, one a Taoist, have renounced idolatry, asked for baptism, and have given over their temples and temple property, worth over $3,000, to the Church, to be used for the propogation of the Gospel. They have had their idols broken to powder."—*Henry S. Ferguson.*

Si-ch'uen.

Sui Fu.—"That a new thing is being done in China I am fully assured, and I have faith to believe that we shall yet see greater things done in the name of the Lord Jesus Christ. These last five months it has been nothing less than what we should call at home, a "mission," as something special, when you wonld expect and make arrangements to get the unconverted in. This has been a very prolonged "mission," and is continuing still, with the same if not more interest, never flagging for the want of hearers. During these last months we have had the place packed seven nights a week with a congregation of 160, seated as close as they possibly could, and a large number standing behind in the courtyard. While the weather was warm, I had always the inner court full of children, averaging fifty or sixty. These meetings are conducted just like the same kind of meetings at home—hymns, prayers and short addresses. No one is allowed to move except during singing, and thus a good hearing is secured on the part of the people. For a time I had meetings in the morning too, at which I always had a crowd.

You will doubtless ask the question, "What is the result?" I am glad to say that from some hundreds of constant attendants I have, after careful scrutiny, added to the roll of enquirers thirty-six men, besides twenty-eight who still need testing ere being added to the roll. These are all from the city. From all parts of the country people have come to town with the express purpose of hearing the Gospel, and especially from the southern cities belonging to this prefecture.

I leave for a two month's journey in this district, which will be my special work. I hope to open a hall in one of the central towns, from which I can reach eight walled cities, within a radius of two days' journey, the furthest being 53 miles away. I would ask your special prayer for this work, as to all appearance it may be years ere another worker may be added to this city. Let me here, in passing, give you an idea of the need in this prefecture. Sui Fu district has 3½ million people, distributed in about 16 walled cities, and besides Mr. Farrent and myself of the C. I. M., there is only Dr. Corlies of the A. B. M. U., and there is very little hope of any additions in the near future."—*W. S. Strong.*

Lu-chau.—"At I-ch'ang Miss Croucher and myself were asked to take the women's classes at Swedish and Scotch Missions. One afternoon at the Swedish Mission we were confronted with a congregation of about three hundred women and children. The Lord gave much grace and help in addressing them. It is almost appalling to stand before a crowd like this and read the ignorance in their faces. I can hardly bear to think of the fact that there are only three single lady workers in the west of this large province and two of them will need their furlough very soon.

We had a very quick trip from I-ch'ang to Chung-king. I stayed eight or ten days at Chung-king and then came up the river with Mr. and Mrs. Allen, of Yun-nan. They will remain here at Lu-chau for six or eight weeks and I am asked to stay on to help in the work.

The day before yesterday was a memorable day in this station. A number of idols and ancestral tablets were burned in the lower courtyard, and five men were baptized afterwards. These men have been staying at the station a few days for further instruction. They represent the country district, where there are a large number waiting to be instructed. Mr. James, who is in charge of this work, is kept very busy with these people.

Mrs. Herbert, Mrs. Barham who lives on the other side of the river, and myself were invited by a well-to-do family to a New Year's feast the other day. Our hostesses were not anxious to hear the Gospel but I had an opportunity of speaking to them. To-day we have had two crowds of women who seemed rather interested in the good news which they heard. Since the Chinese New Year a number of women have come round and I expect more will come as they get to know lady missionaries are back again. Lu-chau has not had any lady workers since the boxer rising. There seems to be a spirit of inquiry after the Truth, over the whole of this and the other two western provinces. Many Bibles and much other Christian literature is being sold every day. May God grant his Holy Spirit in full measure to us, His servants. We need wisdom, in dealing with the crowds that come about us continually."—*Miss Matilda Nilsson.*

Cheh-kiang.

NING-HAI.—"The presence of such numbers at the Bible school has again forcibly reminded us of the need of a new chapel. At our present rate of progress we can scarcely hope to have it for next year. We have about two-thirds of the money required for building, and as soon as the rest is in sight we hope to "go up the hill country, and bring wood and build the house," Hag. 1:8 (R.V. Marg.) Our boys' school has re-opened. The teacher, Mr. Kao, whose name and character are both 'high,' came back for another year, though he has had two very tempting offers with higher wages—double what he gets from us. This self-denial makes his work and testimony much more valuable."—*Kenneth Macleod.*

An-hwuy.

GAN-KING.—"Through the goodness and help of the Lord, I have passed my first section examination in the Chinese language. Mr. Embry and I have been assigned to work at Ta-li Fu, in western Yun-nan. Will you not pray for us, that we may be used of God in that distant province? Before this letter reaches you, you will have learned of the death of Miss Miller. Dr. Shakelton attended her and remained until after the funeral. He says that she had a real hold on the people, and they loved and respected her. Even the officials were constrained to acknowledge her influence and worth. We, too, buried our oldest evangelist here yesterday. One of the great needs of most of the stations here, and all the out-stations is more native workers: evangelists, teachers and Bible-women. May the Lord raise up many in all the provinces."—*H. McLean.*

Kiang-si.

YONG-SIN.—"The Lord is blessing us in our work, and giving us the joy of seeing souls coming out of darkness into light. One young man, named Chuen-sing, has come out very brightly for the Lord. He began coming to the meetings about the time I returned. At first his mother was very much opposed to his attending our meetings. He suffered much persecution, but the Lord kept him. One thing tried him very much,—his mother would make him work on Sunday; she told him if he did not work she would not give him any food. He asked me to pray about it, and the Lord answered the prayer by sending the mother to the chapel. I had a talk with her, invited her to the meetings and asked her to let Chuen-sing keep Sunday. She promised she would let him come to the meetings, and has come regularly herself ever since. As yet she does not understand much, but she shows great interest in the Gospel. We do thank God for leading her to take this first step.

Another woman, Mrs. Liu, a widow, has also taken a decided stand for the Lord. She, too, began to come to the meetings about the time I came back. I believe she is not only truly converted, but is growing in grace and in knowledge of the Word. Will you remember these women in prayer?

I would also like to ask prayer for one man, named Koh, a mandarin's son, who is now breaking off opium. There are many people coming to hear the Gospel, both men and women."—*Miss H. Bance.*

Editorial Notes.

LETTERS FOR MISSIONARIES in the province of Yun-nan should be addressed in care of the China Inland Mission, Yun-nan Fu, China, via Lao-kay, Ton-kin.

Our attention has been called to the fact that an article which appeared in our February number, entitled "Encouragement in Hunan" was credited to Dr. Keller by a mistake in editing. Two articles were combined, and only the latter part of the article should have been ascribed to Dr. Keller.

We are pleased to report that the children of the Boys' and Girls' Schools of the C.I.M., at Chefoo, have made another very creditable showing in their examinations by the London College of Preceptors, a well-known examining body. This must be gratifying to the competitors and their instructors, as well as to the parents of children who are in the schools. Three girls sat later for the Cambridge University local examination, but the results have not yet reached us. We would bespeak an interest in the prayers of our friends on behalf of both scholars and teachers in these schools.

We have been very sorry to hear of fresh trouble in the province of Ho-nan, but are thankful to know that all our stations are undisturbed, and the friends have been able to carry on their work uninterruptedly. Mr. Joyce, writing from Shae-k'i-tien, says: "The people in the adjoining Hsien of Pi-yang have risen up against the Roman Catholics. The newly built chapel and premises have been destroyed, and over thirty converts killed. Some of these poor people were burnt to death in their houses. The troubles are confined to Pi-yang, and our station of Shae-k'i-tien is perfectly quiet. The officials are on the alert, and are quite prepared, should any attempt be made to cause a disturbance."

The Annual Meetings of the Mission in Great Britain were held upon the afternoon and evening of May 13th, in the Conference Hall, at Mildmay, London. There was a very encouraging attendance, and the meetings were full of interest. Sir George Williams was in the chair in the afternoon, and Lord Kinnaird, in the evening. The theme of the meeting seemed to be the new beginnings in China, reports being made by various speakers of the new occupation of stations, the new doors opened, the new interest of the people, the new spiritual awakening among the native Christians, the new workers needed, etc. Mr. Walter B. Sloan, the senior secretary, presented the Annual Report, which was of a very encouraging nature. We shall hope to publish extracts of the addresses delivered, in our next number.

We regret to announce that it has been necessary for several of our missionaries to retire from the Mission. These are friends who have been at home on furlough for a considerable time, and whose way to the field, for various reasons, is closed, so that they are obliged to postpone indefinitely their return. It is a sorrow to us to lose such valued workers. We trust that it will yet be possible for our friends to resume their service in China.

Among those who have thus been obliged to retire from the Mission are the Rev. and Mrs. Archibald Ewing. These friends came home from their much loved service in T'ai-ho, An-hwuy, in the year 1900, and they have been residing since in our Toronto Home, Mr. Ewing taking part in the service of the Mission which centres at that place. The cause of their return and of their long sojourn at home has been the serious sickness of Mrs. Ewing. It was hoped, at first, that there might be sufficient improvement in Mrs. Ewing's health as to make possible the resumption of their work in China. But this hope has not been realized, though Mrs. Ewing is considerably better. A return to the field, therefore, has been necessarily abandoned. Since this conclusion has been reached, Mr. Ewing has been appointed by the Canadian Presbyterian Board to its important work among the Chinese at Victoria, B.C. Mr. and Mrs. Ewing expect to go to the coast to take up their service there in the near future. We bespeak for these dear friends a continuance of the prayers of their many acquaintances. It is our trust that God will make them the blessing in their new sphere of service that He has made them to be in connection with the Mission in China, and in Toronto.

There was never a time in the history of the Mission work in China when openings were multiplying so fast and so extensively as at present. It is not only that the Mission stations are the centres of new interest, but also that distant places are beseeching the missionaries to come to them and to preach the Gospel, and people are listening, oftentimes, with an eagerness never seen before. It is clear that much of the desire to hear the foreigner is based upon a new respect for him and for what he represents, from the national standpoint, and a new desire to learn the secret of his national power. But our missionaries testify that the new interest, often, is deeper and more sincere than this. The missionaries and native church have passed through a baptism of fire, and for the most part, they have honored God in the midst of their persecutions and afflictions. Now it appears that God is purposing to honor those who have thus honored Him, and that the sweet recompense of suffering is going to be many souls won for the Lord. We think that this, for the most part, accounts for the new eagerness on the part of the people to hear the message of salvation. May we have grace as a Mission to do our part in winning these longing souls for Christ.

May we remind our praying friends, in the light of the above statements, that the time of prosperity is the time of danger, and that our missionaries and the native Christians need more prayer now than they did previously. Heretofore, adversity in different forms and measure has been their frequent portion, and the happy influence of this has been to lead those who have served thus to cast themselves upon God. But now, there is danger of self dependence, which will be worse than adversity. Besides this, heretofore, opposition has been a helpful means in keeping the Church pure; for when men know that confessing Christ openly will lead to persecution, only the earnest ones will take such a step. But now, there may be the confessing and little of the persecution, and thus the less earnest may seek to become church members, as well as those who have no interest whatever in the Gospel, but have motives of self interest of some kind before them. From every standpoint, therefore, this is a critical time in China, and much prayer is needed. Let us be fervent in our supplications, "laboring unto prayer."

We are always glad to welcome new members into our Prayer Union; and persons may become members by simply sending in their names to the offices of the Mission, with a request for a Prayer Union card. For the information of those who have not heard of this Union, may we add that it is an organization composed of those friends of the Mission who desire to acknowledge the claims of the Lord upon them in respect to definite and united prayer in behalf of China. To such, a card of membership is sent annually, which presents upon its face four objects of prayer which represent China's greatest needs. These cards are kept by the holder in some prominent place as a reminder of the privilege of prayer, and prayer for the objects named is offered as often as it is found convenient, no set time being specified. We trust that some who read this will write to us, and thus unite with us in this blessed ministry of supplication, which is so specially needed at the present time.

One of the most helpful and promising developments in connection with our work of late is found in the formation of Prayer Union Circles in different localities. These have been organized, usually, by some individual who has had China's needs laid heavily upon the heart. Such an one has induced other interested friends to gather together at some convenient place, sometimes in a church, sometimes in a Y.M.C.A., or more frequently in a private house, for a simple meeting, the chief purpose of which is prayer for China. These meetings have become a great source of blessing to the persons gathered together, and also to the Mission and to China. In some quarters the blessing has become so marked that there has followed prayer the service of giving, and to such an extent that the Circle has become able to support its own missionary, and that one or two of its members have begun to prepare for service in China as missionaries. We pray that this work of grace may go on until there are many Prayer Union Circles throughout the country. We shall be glad to hear from any one who thinks that he could form such a Circle.

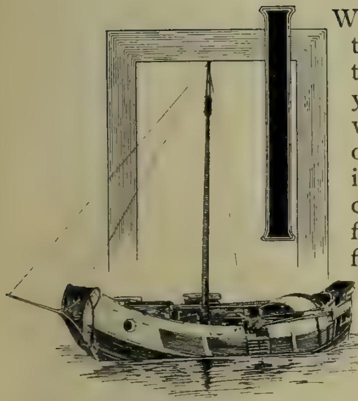
The friends of the Mission will be glad to know that Mr. Taylor is so far holding his own, physically, that he has been able recently, to journey to London from Switzerland, and to return to the latter place after a considerable visit in London. While in London he attended a few small meetings, and even spoke at, at least, one farewell meeting; and besides this he was able to see not a few friends, and to confer with those in charge of Mission affairs. Upon May 21st he reached the age of three score years and ten. Mr. Taylor did not wait in London for the Annual Meeting, fearing that the strain of meeting so many friends would be too much for him. He has now returned to Switzerland to resume his residence in quietness, at Geneva. We ask our friends to unite with us in praise to God for the lengthening out of Mr Taylor's days, and in prayer that he, together with his beloved and devoted wife, may be long spared to us.

CHINA'S MILLIONS

Feeding the Five Thousand.

Closing Address at the Annual C.I.M. Meetings, London, England.

BY REV. J. GREGORY MANTLE.



I WANT, dear friends, in the closing moments of this meeting to recall to you a very familiar story which is recorded in each of the four Gospels. It is that wonderful miracle of our Lord's beneficence, the feeding of the five thousand. There are six utterances recorded in these four Gospels as having fallen from the lips of our Lord in connection with that miracle. Those six utterances are these: (1) "Whence shall we buy bread for these men to eat?" (2) "They have no need to go away; give ye them to eat." (3) "How many loaves have ye? Go and see." (4) "Bring them hither to me." (5) "Make the men sit down." (6) "Gather up the broken pieces." It is not "the fragments," remember. The word "fragments" disappears in the Revised Version. It is the broken pieces; that is, the balance of food that was left in the hands of the disciples after the multitude had been feasting. "Gather up the broken pieces that remain, that nothing be lost."

THE SETTING OF THE MIRACLE.

Our Lord was in need of retirement. John the Baptist had just been beheaded. The disciples were over pressed. There were many persons coming and going. Mark says that they had no leisure so much as to eat; and the Master said to them, "Come ye yourselves apart into a desert place, and rest awhile." But the Master was, in one sense, never so popular as now. The people were expecting that some tragic political movement might break out at any moment, and they were unwilling that He should escape from them; so that, when he put off in His little boat with His disciples to cross the lake, a number of people ran round the lake side, so that when He reached the other side there was a crowd waiting to greet Him. The Master never resented any intrusion upon His brief season of rest. We are told that he was moved with compassion when He saw the multitude, and He gave Himself to them to heal those that had need of healing, and to teach them concerning the kingdom of God.

While He was engaged in teaching this company, He saw a large number of Passover pilgrims coming round the lake side. It was a crowd of men and women which ultimately rated the great total of over five thousand men; and, when the Master saw that crowd coming round the lake side, He said to Philip, who seems to have been the nearest disciple to Him at the moment, "Whence shall we buy bread that these may eat?"

John—for it is John who gives us that first word—adds this comment: "This He said to prove him. He Himself knew what He would do." He dropped that problem into the heart of Philip, just as He drops His problems and His questions into our hearts to prove us that we may find ourselves out, and that we may discover whether our conceptions are bounded by the limits of the material, or whether we have a vision which the men of the world do not have; whether we know anything of the vision which pierces beyond the material and sees illimitable resources in Him Who is our Master and our Lord.

The pitiful aspect of the whole story is that neither Philip nor any of the disciples seem to have had the least comprehension of the almightiness of our Lord. They seem to have had no conception whatever of the infinite resources that were at their disposal in Him. Philip, who probably was a very clever man at figures, seems to have spent his time in calculating the number of the people. I think that it is very likely that he went round the outskirts of the crowd, and then through the crowd, and came to the conclusion that there were five thousand men, besides women and children; and he probably went to Judas, who was the chancellor, and asked him how much money they had at their disposal; and it is quite likely that their spending power at that time was two hundred pence, for you will notice that in the evening Philip came to our Lord and said, "Two hundred pennyworth of bread would not be sufficient that everyone may take a little. If we gave them but a taste and spent all our money, two hundred pennyworth would not be enough that everyone of them might have a little."

And so these men seemed to spend the whole day in consultation as to how the people were to be fed, and they made all their calculations *minus* Jesus Christ, instead of *plus* Jesus Christ.

Turn in your study of this record to the 8th chapter of Mark's Gospel. You will find the story that I am speaking about in the 6th chapter of Mark, but in the 8th you have the record of that great miracle, the feeding of the four thousand; and in the same chapter you have a story which many of you will remember. The disciples put off in their little boat, and they forgot to take bread; and when they were out at sea they suddenly discovered that they had only one loaf in the locker, and they began, I have no doubt, to blame each other for forgetting to put in a supply of bread. Then the Master said to them; "Take heed; beware of the leaven of the Pharisees and the leaven of Herod"; and directly He used the word "leaven" they thought that it was because they had no bread. I want you to notice this torrent of questions, the most wonderful torrent of questions that ever fell from the lips of the Master in rapid succession.

A TORRENT OF QUESTIONS.

Listen to it. "They reasoned among themselves saying, It is because we have no bread. And when Jesus knew it He saith unto them, Why reason ye because ye have no bread? Perceive ye not yet, neither understand? Have ye your heart yet hardened? Having eyes see ye not, and having ears hear ye not, and do ye not remember? When I brake the five loaves among five thousand, how many baskets full of broken pieces took ye up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of broken pieces took ye up? And they said, Seven. And he said unto them, How is it that ye do not understand? How is it that not one of you has come to Me and said, Master, we are in difficulties; we have only one loaf. But we have Thee on board, and there is still fresh in our memory that wonderful miracle when Thou didst put Thy hand upon the five loaves and feed the five thousand. And if Thou dost put Thy hand upon our one it will be enough to satisfy all our needs—our needs and the needs of hundreds more, if we had so many with us in the boat." Oh, how the Master's heart must have been disappointed!

When we look at the need of this great country, this great empire of which we have been hearing to-night, and look at this wonderful Master, how the Master's heart must be disappointed when we think of these 400 millions and make all our calculations *minus* Jesus Christ instead of *plus* Jesus Christ. You know that beautiful story of St. Theresa who was going to build an orphanage, and she began with three shillings. Her friends laughed at her because she had only three shillings, when she proposed to build her orphanage. But she said—and her words are well worth remembering—"With three shillings Theresa can do nothing, but with God and three shillings there is nothing that Theresa cannot do."

Beloved friends, that is what we want to remember in this great work which God has given us to do. "Whence shall we buy bread that these may eat?" Do you notice the word "we." How the Master longs to bring these men into fellowship with Himself! "Whence shall *we* buy bread?" How He longs to bring us into fellowship with Himself in feeding these hungry millions! "Whence shall *we*?" He wants hands, just as when he broke the bread and passed it on to the disciples and the disciples to the multitude. So, to-day, He needs hands that by those hands the Bread of Life may be distributed to these hungry millions of China.

"WHENCE?" NOT "HOW?"

How much time we spend, as these disciples spent their time, in asking "How?" not "Whence?" Luther never said anything wiser than when he said, "We must learn to crucify the '*how*.'" It is not "How?" It is "Whence?" Beloved friends, if the Master has been dropping this question into your hearts; if He has been presenting some new problem to you and saying, "Whence is this going to be done? Whence are you to have your equipment for the work to which I call you?" do not begin saying "How?" but remember that He says "Whence?" "All power is given unto me in heaven and in earth." He wants us to look to Him, and not be spending our time in saying "How is this to be done?" "Whence shall we buy bread that these may eat?"

And then pass on to the next word of the Master: "They need not go away." The men came to Him at the close of the day, and they said, "The Master has forgotten that the people are hungry. He has been so busy healing and teaching that He has forgotten their physical needs." You remember what they proposed. The best proposal they could make was this: "Send the multitude away, that they may go into the cities and villages and buy themselves food." Have you ever noticed how clever these men were at sending people away? When that poor woman came across the borders of Syro-Phœnicia, and began to beseech the Master on behalf of her devil-possessed daughter, her cries of anguish were so repugnant to these men that they said, "Send her away. She crieth after us." And when the mothers brought the little ones to Him that He should touch them, the disciples said, "Send them away"; and the Master rebuked them and said, "Suffer the little children to come unto me, for of such is the kingdom of heaven." And the best suggestion that they could make at the end of the day was that the multitude should be sent away.

I think that I can see the calmness, and the dignity, and the conscious sense of power with which the Master said to them, "They have no need to go away. Give ye them to eat." So, beloved friends, it is our joy to remember to-night that in the infinite resources which are ours in Jesus Christ, there is abundance to satisfy the needs of these hungry millions. "They have no need to go away." He says to us, He says to our friends who are going back again, He says to you and He says to me, "Give ye them to eat. I have given you the Bread of Life. I have passed it on to you that you may pass it on to others."

And then the Master said, "How many loaves have ye? Go and see." And the message received this answer: "There is a boy here who has five barley loaves and two small fishes." Andrew said, as he brought the message and looked at the crowd, "But what are they among so many?" Five barley loaves: the cheapest, the coarsest, the commonest food that was eaten in Palestine. Five barley loaves and two small fishes. Not fresh fishes. The Greek word distinctly teaches us that they were pickled fish, answering to our sardines; fish that were caught in the lake, and then pickled and eaten as a relish with the barley bread. All that they had at their disposal was five barley cakes and two small fishes.

And the Master puts the question to us, and He says to you and me, "How many loaves have you?" You say, "Lord, I have only a little ability; I have only one barley loaf." But, oh, I want you to remember what wonderful things He can do with a barley loaf if it is put into His hand. "I have only a little sympathy." But the world is dying for it: China is dying for it. "I have a little compassion." But it is just what those millions are wanting above all else—the compassion which comes from Him whose name is Compassion. "I have only a gift with the children." Why, what an open door there is to-day for any man or woman who has a gift with the children. "I have only some silver and gold." Well, bring it to Him. "How many loaves have you? Go and see."

And then He said, when the answer was brought, "Bring them hither to me." I dare say Philip could have told to a fraction how much they were worth before they passed into the Master's hands. It makes all the difference where these barley loaves are. They are not worth very much if you keep them, but if you put your barley loaves into His hands, what different barley loaves they become! And the difference between us to-night, the difference between the workers in China, the difference between the workers at home, is just this: some are in the hands of the Master, and some are not. Some are absolutely at His disposal, and some are not. With some there is reservation: with some there is compromise; but others are absolutely at His disposal.

May I just read to you one little word that was dropped into the ear and into the heart of Mr. Moody when he began that wonderful career of his as an evangelist? Many of you have read it, perhaps, in the life which his son has given us. When he was in this country he heard this sentence: "The world has yet to see what God will do with, and for, and through, and in, and by the man who is fully and solely consecrated to Him." And when Mr. Moody heard that he said, "The speaker did not say a great man, or a learned man, or a rich man, or a wise man, or an eloquent man, or a smart man; but simply a man. I am a man, and it lies with the man himself whether he will or will not make that entire and full consecration. I will try my uttermost to be that man." And he became that man, and the world is proving to-day what God can do with, and for, and through, and in, and by men and women who are fully and entirely consecrated to Him.

Oh, if this meeting results in the bringing of your barley loaves and fishes, and putting them into the hands of Jesus Christ, what a blessed meeting this will be! If you just come to Him and say, "Lord, here is my gift; I will put it into Thy hands," He will do with your barley loaves what He did with these, for Mark says that, when He took them into His hands, He looked up to heaven and blessed them, and then He brake them. They were different barley loaves after He had blessed them. And your money will be different money when He has blessed it; and your sympathy will be different sympathy when He has blessed it. I pray that we may all bring our barley loaves and fishes, and put them into His blessed hands and ask Him to put His mighty multiplying touch upon them, that five words may feed five thousand, and that His power may extend to life-results one earnest, feeble hour. Amen.

Colportage Work in China.

Address delivered at the 69th Annual Meeting of the Upper Canada Tract Society.

BY REV. W. J. DOHERTY.

IN the spiritual realm we are engaged in a contest, fiercer than ever raged in China or South Africa, and with greater interests at stake than the partition of China or the supremacy of Britain, "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." And the weapons of our warfare must not be carnal, but spiritual, if we would be mighty through God to the pulling down of the strongholds of sin and Satan.

This is specially true of China, where Satan's seat is, a country which "presents the greatest combination of difficulties of any mission field." Volunteers are needed for this war, and would that many, realizing the need for fresh recruits to fill the ranks depleted by the martyrdoms of 1900, and to take advantage of the new openings, would in answer to the Divine call, respond, "Here am I, send me." Soldiers of the King! in going forth to this fight against sin and Satan, with what shall we arm ourselves to meet the foe in China? Shall it be with the teachings of Confucius? Nay verily, beautiful though that ethical system may be, it is lifeless. Will we take the Tripitaka of the Buddhists? Centuries have proved their futility. No, not these, nor the Koran of the Mohammedans, nor all the Zend-Avestas of the East, shall be our weapon; for they all teach salvation by works, while ours is of *grace*. We "take the helmet of salvation, and the sword of the Spirit, which is the Word of God." Not science manuals, philosophic teachings, or commercial regulations, will regenerate China, but the Divine Spirit working through the Book, of which Queen Victoria said, in reply to the African chief's query, that by it England had attained its greatness.

THE NEED.

Comrades in arms! notwithstanding the cavilling of critics, the agnosticism of sceptics, and the raging of the heathen, let us grasp the sword firmly, and wield it in the power of the Spirit; for as Ahimelech said of Goliath's weapon, so say we of the Bible: "The sword is here . . . if thou wilt take that, take it, for there is none other save that here." And our hearts answer from experience with David, "There is none like that, give it me."

So we believe in Bible colportage work, in the use of that weapon which is "sharper than any two-edged sword;" and experience teaches us that it is peculiarly adapted to mission work in China. For though perhaps in one-fifth of the empire there are many dialects, yet the remaining four-fifths practically use the Mandarin dialect, and the *written* language is the same throughout the whole of China. Here we have an unparalled opportunity of giving the Gospel in the language of four hundred millions of people.

Again, Chinese soil is very fruitful for the dissemination of the good seed by the printed page, for the Chinese have for generations known the art of printing, and recognized its value. Witness the marvellous power of the Chinese press, as shown in the anti-foreign literature, with which the empire was so long and universally flooded. In these days when "a drop of ink makes millions think," shall we not learn from our antagonists, and counteract the evil influence? Thank God, though for a time the enemy seemed to be coming in like a flood, the Spirit of the Lord, through the Divine Word, has raised up a standard against him.

It is true in a certain sense that China is a nation of scholars, and as the literati gather in their thousands to the periodical examinations for degrees, a splendid opportunity is afforded to reach these future leaders of their country, by putting into their hands the Word of God which is able to make them wise unto salvation. And in dealing with individuals under varying conditions, the printed Gospel forms a splendid card of introduction. We can point to a Golden Rule, superior to the negative admonition of Confucius, and direct to the one who said, "I am the Way, the Truth, and the Life."

Never before in the history of missions, was there such an open door, for the proclamation of the Gospel, as there is to-day in China, and our "sphere of interest" surely includes the millions of that benighted land, who sit in the darkness and shadow of death. What a vast "sphere of influence" is ours, if Christians will but wake up to a sense of their duty and privilege, to make the glad tidings of salvation known! And one of the most effective ways of doing so, is by Bible colportage.

THE METHOD.

In China this work is carried on by the missionaries, aided by native colporteurs. Equipped with a stock of Bibles, Testaments and Scripture portions (the Gospels and Acts are found most suitable for pioneer work) the itinerant worker moves around the district disposing of the Word to travellers by the way, who often carry it to distant parts. The daily markets which abound in China, the gatherings for idol-worship, and the annual examinations, afford splendid opportunities for reaching many who might not otherwise hear the Gospel. Again, by spending some time in the villages, by house to house visitation, and by intercourse with individuals, the message is brought to many a weary heart, for the aim of the true colporteur is not merely to distribute the Word, but also by preaching and teaching to elucidate its message. Hence the peerless value of this agency, as a hand-maid to evangelizing.

When the native Christian colporteur, after having worked for some time in conjunction with the missionary, is sent out alone on his itinerations, he is subjected to indignities that few of us can understand, and this proves to be good ground for the development of Christian character. Pride has to be subjugated, patience cultivated and perseverance exercised, if he would be a successful workman. And a native colporteur who is a faithful man, will not only receive blessing himself, and probably develop into a splendid evangelist, but if tactful, he will be the means of disarming prejudice, creating an interest in the Gospel, and reaching many more than the foreign missionary could hope to overtake.

THE RESULTS.

In proof of these results of colportage work, we might cite many instances to show that the Gospel is the power of God unto salvation, even in China. Let one suffice.

An aged native doctor who was accustomed to attend the fairs and markets, selling his medicines, found himself one stormy day in a Chinese inn. His eyes fell on a little book, and asking the innkeeper what it was, he was told that it was one of the "foreign devils'" books. To gratify curiosity, and to while away the time, the doctor picked it up, and began to read of the wonderful sayings and doings of the Great Teacher, and Physician, who went about continually doing good. Interest had so deepened that he never laid the book aside till he came to the story of the betrayal and crucifixion. Indignant that such a good man should meet with so untimely an end, he made his way to the mission compound, there to learn that He who had so suffered at the hands of wicked men, had been delivered by the determinate counsel and foreknowledge of God, to be a Prince and Savior, to give repentance and remission of sins. After a time, rejoicing in this new-found faith, he returned to his home and began to testify what God had done for him; and so faithfully did he tell of the One Living and True God, that he was regarded as beside himself, and was called "God" in derision. Much persecuted, but nothing daunted, the doctor labored on in faith and prayer, and in due time the Lord vindicated His servant.

On one of those occasions when thousands meet at a decennial gathering to worship idols, this faithful messenger warned the people against the sin of idolatry, but apparently to no effect. One of their number returning late at night from the distant temple, weary and footsore, threw himself down and fell asleep. Forgetting to extinguish the candle in his lantern, it burned to the socket, ignited the paper, and in a few minutes the woodwork of the house was ablaze. Fanned by the wind, the flames spread till hundreds of houses were burned, and the terror-stricken townspeople frantically knocked their heads to the idols in vain. Amid all the excitement, the old Christian was calm, endeavoring to point his friends to the God who heareth prayer, and as the flames approached his own dwelling, they watched to see the result of his faith. Recognizing that the Lord's glory was at stake, he kneeled down in the open courtyard, and audibly prayed that all the people might see that the Lord, He was the true God. To the intense surprise of the onlookers, the wind suddenly changed, and the corner of the town in which the doctor's house stood remained intact, witnessing that the God of Elijah was also his God.

For several years, the old doctor might be seen wending his way with Bible and hymn book, carefully wrapped in cloth, to the little place where the Christians met for worship. For lack of laborers, foreign and native, it often devolved on the faithful old man to take the meetings, and this he did joyfully.

Consistent in life, fervent in prayer, instant in season, he passed away to his reward last year, by his triumphant death sealing a testimony that is now proving fruitful in the ingathering of other souls for whom Christ died.

Let us therefore sow beside all waters, for the Divine promise is, "My Word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The Province of Shan-si.

BY MR. ALBERT LUTLEY.

THE province of Shan-si* lies between Shen-si and Chih-li, and north of Ho-nan. The Yellow river bounds it on the west, and partly on the south. A long range of mountains divides it from the provinces of Shan-tung and Chih-li on the east, thus giving it the name Shan-si ("West of the Mountains"). The north is traversed by two arms of the Great Wall, though a considerable distance from its present frontier.

The eastern and western portions of the province consist of high, undulating table-lands, which in many places rise into mountain ranges varying from 4,000 ft. to 8,000 ft. above the sea.

MINERAL WEALTH.

The western part is, generally speaking, poor, and the hills are almost devoid of trees; but the eastern portion, on the contrary, abounds in mineral wealth, and in not a few districts the hills are well covered with pines or firs. It is thought by European experts that this is one of the largest and richest coalfields in the world.

Between these table-lands there are several rich, fertile plains. The provincial capital, T'ai-yuan (*i.e.*, "Great Plain") is situated on the northern border of the largest of these and derives its name from it. This plain extends about 2,000 square miles, and is nearly 100 miles from north to south. It is thickly populated, containing eleven cities besides the capital, and many hundred walled villages and market towns. Several of these cities are of great wealth, and one of them—P'ing-yao—is regarded as the banking centre of the whole of China. The merchants of this plain may be found in every province of the empire, and on account of their keen business ability, and the fact that such a large proportion of the banks and pawn-shops are in their hands, they have been called "the Jews of China."

The southern extremity of this plain is intersected by an arm of the Ho-shan range. Crossing this range by the difficult and often tedious Ling-shi pass, we reach the city of Ho-chau, and after wending our way another twelve miles through the deep loess gullies, we get a view of the large P'ing-yang Fu plain. This was the ancient seat of the Chinese people, and may well be called the cradle of their nation. It was near the present city of P'ing-yang that the famous Emperor Yao lived and ruled over the "black-haired race" about 2,300 years before Christ.

CHINESE MOUNT ARARAT.

One of the mountain peaks west of this plain is pointed out as the "Ararat" of China, and is commonly called Ren-t'su-shan (*i.e.*, "Mountain of the Ancestors of man"), and the story is told that when the whole race was destroyed by a great flood, two persons saved their lives by jumping on the backs of two mighty lions, and were carried by them to the topmost ledge of this mountain, and thus saved from the general destruction. These two afterwards became the parents of the whole human race.

On the top of this mountain is a very old temple, erected—not to Ren-ts'u, as commonly reported—but to Wen-ts'u (*i.e.*, "Ancestor of Literature"), generally considered to be Fuh-hsi, the supposed inventor of the "Pah-kua," or "Eight Diagrams," which are regarded as the foundation and origin of all writing.

According to Chinese history, Fuh-hsi lived about the time of the Flood, and some Europeans think that probably Noah is really the character referred to. However that may be, a very interesting and curious thing about these diagrams is that they represent father, mother, three sons and three daughters, thus exactly coinciding with the number and relationships of the family of Noah.

The most noted and best known of the mountains of Shan-si is the Wu-t'ai-shan (*i.e.*, "The Five Peaks"), the famous sacred Buddhist retreat, situated about eighty miles north of T'ai-yuan. Almost the whole year round, this mountain is visited by a constant stream of pilgrims from Mongolia and Tibet, and other parts of the Chinese empire.

PEOPLE AND PRODUCTS.

The people of Shan-si pride themselves as being the most law-abiding and peaceable of the whole kingdom, and believe the "Son of Heaven" (*i.e.*, emperor) regards them with special favor on this account. Whether they are justified in this belief or not, they are no doubt a quiet, industrious people, wholly given to farming and mercantile pursuits.

The soil is very productive and easily worked, much of the land produces two good crops every year. The principal grains are wheat, corn, various kinds of millet, beans, barley and oats. There is also a large variety of vegetables and fruit, such as peaches, apricots, pears, apples, dates, grapes and persimmons. On account, however, of the porous nature of the soil, and the uncertain and insufficient rain supply—probably due to the lack of trees—and the fact that a large portion of the best land is given up to the growth of the opium poppy, there have been a succession of serious famines, which have carried off large numbers of the population. The province, therefore, as a whole, is poor and thinly populated, compared with the more southern and eastern parts of the empire.

COMMENCEMENT OF MISSIONARY WORK.

It was just before the terrible famine of 1878-9 that the first Protestant missionaries reached the province. Messrs. Turner and James, after a long overland journey from Nan-king, arrived at the south-east border of Shan-si on Nov. 15th, 1876. They passed through several cities of the Tseh-chau prefecture, and the last Sunday in November found them at P'ing-yang Fu.

They visited seven walled cities and many other smaller places, and had good opportunities for preaching and selling books. They returned to Hankow in January, 1877.

About a month later, on February 10th, they set out on a second journey to the province.

Passing through P'ing-yang and fifteen other cities, they at length reached T'ai-yuan Fu, the provincial capital, where they made their headquarters for several months, visiting many of the cities and towns of the plain as far south as Fen-chau Fu, preaching and selling Scriptures and tracts with considerable freedom.

The iron grip of famine was, however, already resting heavily upon the people. They themselves had suffered severely, and at last Mr. James became so prostrate that it was absolutely necessary for him to return to the coast, and, being too weak to travel alone, Mr. Turner was obliged to accompany him. Thus the province was again left without a single Protestant missionary.

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*Shan-si has an area of 66,410 square miles, a population of 10,800,000, and is governed by a lieutenant-governor. It contains nine fu, ten chih-li-chau, eight t'ing, six chau and eighty-five hsien cities. Nine of the hsien cities are included in the fu, as Brooklyn is now included in New York city, thus making a net total of 109 walled cities.

It was not to be so for long, however, for, unknown to them, the Rev. Timothy Richard, of the B.M.S., was already on the way to Shan-si with funds for distribution among the famine sufferers, and he reached T'ai-yuan about the end of November, 1877, two days after these brethren had left.

Early the following year, Mr. Turner again returned, accompanied by Mr. Whiting, of an American mission, and Mr. David Hill, of the Wesleyan Mission, Hankow, who had also been commissioned with relief funds.

After several months spent in famine relief, more definite missionary work was commenced by the C. I. M., and also later by the Baptist Mission. Schools were opened for the orphan girls who had been received after the famine.

A few years later medical work was also begun by Dr. Schofield.

The cities of P'ing-yao and Hiao-i were occupied in 1887, the former by Mr. Orr-Ewing, and the latter by two lady workers—Misses Seed and Whitchurch.

About the same time the cities of Fen-chau and T'ai-ku were opened by Messrs. Simpson and Clapp, of the A.B.C.F.M. The work of the Baptist Mission has also extended to the north, and in addition to T'ai-yuan Fu they have a station at Hsin-chau and a number of out-stations. In all these centres converts have been gathered and small churches established.

In the year 1896 the C.I.M. withdrew from T'ai-yuan Fu, handing over the medical and other work in that city to the Shou-yang Mission, who have since that time carried on many forms of aggressive work, both in the capital and at their station in the city of Shou-yang.

In the summer of the year 1878, Messrs. Hill and Turner visited the southern prefecture of P'ing-yang to distribute famine relief. They had a very favorable reception, both from the officials and people; part of a large temple was set apart for their use. The prefect and other officials entered heartily into their plans, and many lives were saved.

A CART ROAD THROUGH THE LOESS FORMATION, SHAN-SI

Mr. Hill, after a few months, was compelled to hurry back to his work at Hankow: he did not leave, however, before he had been used of God to the conversion of a man, who accomplished one of the greatest works that any man has been privileged to do in China, and who became, perhaps, the most remarkable man of God the Church in China has produced.

It is impossible in the limits of this article to give even a brief account of Mr. Hsi's conversion and subsequent life.* Suffice it to say, that having before his conversion bitterly suffered himself from opium smoking, he threw his whole energy and strength into seeking to deliver the slaves of this drug.

NATIVE OPIUM REFUGE WORK.

With the help of a band of earnest men like-minded with himself, he succeeded in opening a chain of opium refuges throughout the southern and central parts of the province, and also in the adjoining provinces of Shen-si and Ho-nan. In these refuges not only were the patients helped to get free from their bondage to opium, but morning and evening the Gospel was faithfully preached to them, and they were pointed to Christ as the only deliverer from sin.

Since the commencement of the work nearly 20,000 men and women have passed through these refuges, and, although a large majority of these have eventually gone back to their opium, the work has not only been the means of removing prejudice and preparing the way for the Gospel, but has itself been one of the most efficient methods of spreading an intelligent knowledge of the Truth, and probably not less than one thousand converts have been admitted into the Church by baptism, who first became interested in the Gospel through these refuges.

For several years missionaries only occupied the one centre, P'ing-yang, but in the year 1885 several members of the "Cambridge Band" were located in this district; and after getting some knowledge of the language, Mr. S. P. Smith went to reside in Hung-tung; Mr. D. E. Hoste to K'u-wu; and Messrs. Beauchamp and Cassels to Si-chau and Ta-ning. Later Mr. Hoste went to take the oversight of the large and growing work at Hung-tung, and to his wise and prayerful guidance the after-developments of that work are chiefly due.

In the year 1889 Mr. and Mrs. Duncan Kay took charge of the work at K'u-wu, and they had the joy of seeing a strong self-supporting church growing up around them.

The city of Yun-ch'eng is situated near a large, shallow salt lake, from which the salt is obtained in large quantities by evaporation. This city was occupied by Mr. Folke in 1887, and the whole district south of the P'ing-yang Fu plain is worked by members of the Swedish Mission in China, who are associated with the C.I.M. Besides Yun-ch'eng, stations have been opened in Kie-chau, Meh-ti-kiai and I-shi. Converts have been gathered, and much pioneer evangelistic work has been done throughout the whole district. They have also opened several stations in Ho-nan and Shen-si.

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* See "One of China's Scholars," by Mrs. F. Howard Taylor. $1.00, post free, from the offices of the Mission

LU-AN FU.

The work in this district was commenced by Mr. Hsu Pu-uin and another helper in March 1887. Soon after, Mr. Smith rented a house in the city and was joined by Mr. Studd. Mr. Smith also opened the adjoining city of Lu-ch'eng. A few years later Mr. Dugald Lawson took charge of the Lu-ch'eng district, and a most encouraging work sprang up, especially in the neighborhood of the town of Yu-wu, twenty-five miles west of the city. In 1895 a station was opened at this place, and the work, for several years, has been carried on by Mr. Burrows and Dr. Hewitt with much encouragement, and about eighty members have been received into the Church. An out-station has also been opened in the city of Siang-yuan. South of Lu-an is the prefecture of Tseh-chau, with its five hsien cities, without a single Protestant missionary.

STATISTICS OF THE CHINA INLAND MISSION IN SHAN-SI for JANUARY, 1900.

Stations	25	Communicants in Fellowship—	
Out-Stations	22	Male	892
Chapels	47	Female	466
Organized Churches	43	Baptized in 1899	206
Missionaries, Wives and Associates	103	Baptized from commencement	2205
Ordained Pastors	5	Boarding Schools	19
Assistant Preachers	38	Pupils	236
School Teachers	23	Day Schools	8
Colporteurs, etc.	29	Pupils	137
Bible Women	12	Hospitals and Dispensaries	6
Unpaid Native Helpers	27	Opium Refuges	38

WEST OF THE FEN RIVER.

In the autumn of 1881 a missionary passed through this region, preaching and selling Scriptures, and a copy of the Gospel of Mark was taken by someone to a temple outside the little hill city of Ta-ning.

Here it was found by Mr. Chang Chi-pen, the head Buddhist priest of the county. Being attracted by the strange title, Ma-ko Fuh-in (*i.e.*, The Happy Sound of Mark), he carried the book to his home, twelve miles distant; but, being unable to understand it, he invited a young teacher, Mr. Ch'u, to read it with him, and daily these two men, in that heathen temple, might have been seen pondering over the Word of Life. Gradually the light began to shine into their hearts—very dimly at first—and, in their ignorance, they burnt incense, first to the book and afterwards to Jesus and the twelve disciples. Soon after, to their great joy, they obtained a copy of the New Testament. Their knowledge rapidly increased, and they began to worship the one true God and His Son, Jesus Christ.

All idolatry was now abolished, and Mr. Chang gave up his position as head priest, much against the wish of the chief official, who had formerly been his friend. This official soon after became his bitter enemy, and had Mr. Chang so cruelly beaten that he became unconscious. Mr. Ch'u was also soon called upon to suffer for Christ's sake, and three times was publicly beaten because he would not take part in idolatrous ceremonies.

About three years after receiving the copy of Mark's Gospel they heard that there was a missionary at P'ing-yang Fu, and at once decided to travel the three days' journey to enquire more fully about the Truth. On arriving there they met Mr. Drake, and, to their great joy, several of their own countrymen who were also believers in Jesus. After a short stay they returned to their homes, and began more zealously than ever to tell others of the Savior, even going as far as Hiao-i, five long days' journey across the mountains, to carry the "glad tidings" to some of their former co-religionists. At this place eight families destroyed their idols and turned to the Lord, on their first visit. Three of those who put away their idols at that time, afterwards became deacons of the church which sprang up in that district.

Stations were opened in Si-chau and Ta-ning in the year 1885, and later also in Ki-chau, Ho-tsin, and Yong-ning-chau. Over 200 converts have been received into the church at Ta-ning, and smaller churches have been established in the other centres. Mr. Chang has, for about ten years, been pastor of the Ta-ning church, by whom he is greatly beloved, and who have almost entirely supported him. Pastor Ch'u has also, for many years, been appointed general pastor of churches throughout the district. Being a gifted preacher, his services are greatly valued.

NORTH OF AND BETWEEN THE GREAT WALL.

About the year 1886 the cities of Kwei-hua Ch'eng and Pao-t'eo were occupied by Messrs. G. W. Clarke and W. T. Beynon, of the C.I.M., and during the following years much itinerant work was done and a few converts were gathered.

In the year 1893 a large band of new workers of the Christian Missionary Alliance came to this district, and the two C.I.M. stations were used by them as training homes until they could obtain some knowledge of the language and people; and later these two stations were handed over to them, and the whole area outside the northern arm of the Great Wall was allotted to that Mission. Much pioneer work has been done, and several stations have since been opened by them.

Work was commenced in the district between the Great Wall, and a C.I.M. station opened in the city of Ta-t'ung Fu, in 1886 by Mr. Thomas King. A few years later Mr. and Mrs. Stewart McKee took charge of the work, and, assisted by Mr. and Mrs. I'Anson and several lady missionaries, much evangelistic work was done. They had the joy of seeing a small church gathered and the work spreading in the villages around. The cities of So-p'ing, Hun-yuan and Ying-chau have also been occupied by members of the Swedish Holiness Mission, associates of the C.I.M. by whom much valuable itinerant work has also been done.

THE BOXER RISING.

This movement commenced in Shan-tung in the autumn of 1899, and reached Shan-si in the month of April, 1900. It is responsible for the massacre of 113 missionaries and 46 children, also many native converts, besides the destruction of much missionary property.

In order that we may better grasp what has really taken place, and thus be able to realize the present great need of the province, let us look at the map. In that great district north of the Wall, the C. & M.A. lost 21 missionaries and 15 children.

Between the two walls the C.I.M. had 16 workers, not one of whom escaped. From the Great Wall to the south of the T'ai-yuan plain, the missionaries at P'ing-yao and Kie-hiu were the only ones who escaped. All the members of the Baptist Mission, American Board and the Shou-yang Mission, as well as nine members of the C.I.M., were called to receive a martyr's crown. Then, in the large district west of the Fen there were 16 workers, not including those at Hiao-i; of this devoted band only one now remains. P'ing-yang and Lu-an districts also lost experienced and valued workers. Shall we not ponder these facts on our knees before God, and enquire what is their meaning for us individually in view of the wonderful way in which

GOD HAS RE-OPENED THE PROVINCE.

Most readers of CHINA'S MILLIONS will remember the remarkable reception given by the officials and people to the members of our own and other Missions who revisited the province last year, at the invitation of the new governor. The forbearing and conciliatory attitude manifested by the Protestant missionaries in arranging the affairs of the various Missions, and the action of the C.I.M. and Shou-yang Missions in refusing indemnity for loss of life and destruction of Mission property, has very favorably impressed the officials and people.

And there is now a wider door for preaching, and a greater willingness to hear the Gospel than ever before. The following extracts from a recent letter from Mr. E. Taylor illustrate the present condition of affairs in the province :—

"The Christians have given 40,000 cash ($25.00) towards the chapel here, and are giving 500 cash each Sunday; they have contributed $115.00 out of their indemnity of $850.00. This is really giving liberally in the time of their poverty.

"I spent a Sunday at Ch'ae-yuen; including children, there would be 200 present at worship. I am exceedingly happy in seeing how much of the Holy Spirit's working there has been, and is, in this district."

Elder Hsu, who has been elected leader of the native refuge work, also writes :—

"I beg that you will, in my name, entreat our brethren and sisters in England, who believe the Truth, to come and labor for the Lord in Shan-si, and help gather in His harvest."

Will not those who are the Lord's remembrancers cry continually to the Lord of the harvest that He will thrust forth laborers into His harvest?

The Outlook in Ho-nan.

Address Delivered at the Annual C.I.M. Meetings in London, England.

BY MR. A. GRACIE.

As missionaries to China we stand to-day on the threshold of great opportunities. I believe that never before were there so many open doors, so many open ears, and so many grand opportunities before us in China as there are to-day. To the thinking Chinese looking upon the scene, there is a strange phenomenon. He sees officials and people who were banded together in the year 1900, trying their utmost to get rid of the missionaries and the other foreigners, banded together to-day, not to get rid of them, but to give them a hearty welcome. It was my privilege, along with one or two others, to return to the province of Ho-nan, and to participate in the welcome we received from the officials, from the literati and from the people in general. The officials welcomed us, treated us well and honored us. They not only sent out their soldiers to meet us with banners and flags, but came themselves, and sent their carts and chairs to receive us and take us into their cities.

We were taken throughout the whole province of Ho-nan, and were welcomed everywhere by the officials, the gentry and the people. It was a wonderful sight. When we reached Kuang-chau, the last station we visited, we could see outside the city, not only the officials, but seventy-five of the leading scholars and gentry of that large and important city standing there, dressed in their full robes, ready to welcome us. I wish I could transport you to the beautiful guest hall of the officials' ya-men in Kuang-chau, that you might there see those seventy-five scholars sign their names to a document pledging themselves to keep the peace and to look after the missionaries ever afterwards. I never heard of the same thing taking place in China before. And, mark you, this idea came wholly from themselves.

One great question which was very general in the official mind, as well as in our own mind, was the question of compensation. As you know, the China Inland Mission decided that they would take no compensation. They would neither claim nor accept indemnity from the officials if it were offered. And not only has the Mission come to this decision, but the individual members also have taken this stand, notwithstanding the fact that they have lost all their personal goods. This was the message we had to carry back to the officials, and I shall never forget the wonderfully joyful and cheery expression on their faces as we told them of that decision.

RESULTS OF REFUSING COMPENSATION.

The stand which we took with regard to compensation has had many results, and I want to mention two.

First, it showed the officials the great difference between us and the Roman Catholics. Before we got back to the province the officials had already dealt with the Roman Catholics in the south of Ho-nan. They had received 140,000 taels (equivalent to $100,000) and the officials trembled at our coming back, fearing lest a like indemnity would be asked by us. Why? Because, judging from the manner in which the Roman Catholics had dealt with them, the officials were afraid that our indemnity would far exceed theirs, because our losses had far exceeded theirs. Never before had they recognised the difference between us. But the question of compensation brought the difference to light, and right throughout the province over and over again every official said, "Well, there is a great difference between you and the Roman Catholics!"

There was another result: We showed by this action that we had come to China not to make money, but wholly and solely for the good of the people. The officials believed, and many still believe that the missionaries are political agents. They believe that we have some connection with the British government, and we took the opportunity to show them that we have no connection whatever, so far as our calling as preachers was concerned, and we tried to make them distinguish the difference between citizenship and our calling as preachers.

STATUS OF NATIVE CHRISTIANS.

Another thing we took the opportunity of shewing them, was the status of the

Chinese Christians. Over and over again the officials referred to the Christians as "Kiao-min" (Church people). Now, if that were merely a designation we would let it pass, but we know the officials believed, and many of them believe to this day, that when a Chinaman becomes a Christian he gives up his citizenship as a Chinese and comes under the jurisdiction of the British government, or any other government under which the missionary labors. We took the opportunity to tell them that a Chinaman becoming a Christian did not in the least alter his status as a Chinese subject.

Another privilege that we had, was in preaching the Gospel to these men; and we took every opportunity of telling them why we had come and what we were doing there, and pointed them to the Lord Jesus Christ.

The Christians also gave us a fine welcome. Judging from the outward appearance it certainly was not so imposing as the pomp and show of the welcome of the officials; but there was a grandeur about their welcome that far exceeded that of the officials. It was the grandeur of real, sincere, deep feeling.

THE STEADFASTNESS OF THE CHRISTIAN NATIVES.

On going back amongst them, the question came up in our mind, "How had the Christians stood?" "Had they renounced the faith?" "Was God's work a failure?" These were burning questions and we wanted to get them settled. The Christian natives had passed through very much persecution; they had lost a great deal. Everything that belonged to them, so far as earthly goods were concerned, was taken from them. Many of their houses were pulled down and they had to flee for their lives. Husbands were separated from their wives, and parents were separated from their children for seven weeks at a time. Imagine the anxiety and suspense of those weeks in the hearts and minds of the parents with regard to their children, and in the hearts of the children with regard to their parents, and yet at the end God had brought them through safely.

Why did these Christians suffer? They were not law breakers. They lived at peace with their neighbors. Men call them "Rice Christians." If they were "Rice Christians," why did they suffer? all they needed to do was simply to take the idols, put them back in the old spot, burn a few sticks of incense and kneel down in worship, then they would have escaped the majority of their sufferings. Why did they not bow down before the idols and so escape? Theirs was the same spirit that caused our own covenanting fathers to leave their homes and wander amongst the hills and dales and caves. The same spirit that enabled Ridley, Latimer and a score of others to face boldly and courageously the stake, the guillotine, and the burning pile. Yes, it was real, true Christian heroism that supported our Christians in Ho-nan and carried them through.

NATIVE CHRISTIANS AND COMPENSATION.

Now, with regard to the question of compensation. The Christians were in a sad plight. The farmers had no cattle, no implements and no seed to begin their agricultural work. The shop people, who once had a thriving trade, had no money to begin again. So with the hucksters, pedlars and others. Everything they had before was gone, and there were hundreds who had hardly a bite of bread to satisfy their hunger. Many of them had no clothes to cover their nakedness, and no bedding to cover them in the night and keep the cold from them.

Now here were these people in that condition, facing the question of compensation. What were they to do? I am thankful to say that, notwithstanding their sad plight, the Christians in Ho-nan were willing to receive less than half their legal and just claims. That, to my mind, is a mark of the grace of God.

What prospect have we in Ho-nan? When I was at Siang Hsien, there were men coming from twenty to forty miles' distant, urging us to go to their places and preach the Gospel, and they told us they would get houses and chapels for us if we would go there. All over the province of Ho-nan, south of the Yellow river, we have the literati, we have the gentry, and we have scores of others coming around the missionaries, and the common people are coming and inviting us to go to their places and preach the Gospel. I do not say that all these men feel the burden of their sins. I do not say that they all want to be saved. I do not say that they are coming with pure motives. Many of them are doubtless coming to receive help and with ulterior motives. But that is not the point. The point is that they are coming. In this fact, is there not a further and more urgent call to go forward and help to bring in the Chinese who are still outside the pale of the Church of God?

God grant that many who have never yet thought of helping the work in China may yield themselves for this ministry to Him who is worthy.

En Route for Shae-k'i-tien, Ho-nan.

BY DR. G. W. GUINNESS.

I HAVE begun my sixth year in China under strange circumstances. Fancy starting from Hankow by train! The station is about five miles distant from the Mission house. The train starts at 7.30 a.m., so one must be up betimes.

The train journey was cold, I was quite thankful for wraps. I had good opportunity for conversation with one and another en route. Owing to a strong wind the train went slowly a good part of the way, and it was fairly late when we arrived at Kuang-shui. I found Mr. Tseo, of the L.M.S., in a small "Gospel Hall," with a lovely situation. Beautiful mountains on all sides made a glorious view. He kindly found me a corner in which to sleep, and the next morning at 4.45 we sallied forth. By the aid of the light of a lamp we reached the railway station, after about ten minutes' walk.

A little after five o'clock the construction train came up and we jumped in where we could. Fortunately there was a luggage van at the end of it, and I went in this as far as San-tien, thirty-three miles. Here the train was dropped, so I put all my things on the coal in the tender behind the engine, and continued the journey at a splendid pace, with only the engine in front. One other man and his two servants (all Chinese) came too, the rest of the passengers being afraid of the rain. It poured, but we sped on. The scenery was magnificent on all sides, the line steadily ascending and passing through many rocky cuttings and one tunnel, and over many bridges.

The driver kept asking for "wine money." I promised him some when we got to Liu-lin, the end of the journey. He was vexed at not getting it at once, and to pay me out, ran past Liu-lin to the end of the line. He had to return, and I patiently waited. Then he would not stop, and threatened to go back to Kuang-shui, more than thirty-three miles. But a present of thirty cents stopped this and he put me down. It was raining fast, and a small stream intervened between me and Liu-lin. There is no station there, so I had to stay by my luggage and shout across a distance of three hundred yards, bargaining for coolies to carry my luggage fifteen miles to Sin-yang Chau, or rather, San-li-tien, where Mr. Nelson, a Norwegian missionary, lives. After two hours' talk amongst themselves they agreed to go for nine hundred cash—ordinary fare, four hundred—and off we started, about twelve o'clock.

A HOSPITABLE NATIVE.

The roads were very bad, and after struggling for three or four hours we covered seven miles. My shoes were ruined, having been buried out of sight in mud time after time. The men absolutely refused to carry any farther. The inns were full. Where was I to go? It was pouring rain, our clothes were wet through, even the lining of my wadded coat and gown was saturated. I enquired for a ya-men. There was none. But "over there," they told me, were two Chinese engaged in building the railway. I called on them and found them very kind. They had one leaky room, very cold and somewhat damp, but better than the crowded inn. So I took my things in, got some hot water and food, and after a talk with them, went early to bed. Only seven and one-half miles from Mr. Nelson's house! The next day, Sunday, I stayed with Li-shi-ie (my host) and had a most interesting time, preaching the Gospel to them. The last thing at night, he came in and asked: "Will God forgive all the sin I committed before I knew about Him?"

He seemed really impressed, and also one of his servants. It was so cold that I sat wrapped in my bedding. But I do praise God that I stayed with them, instead of going on to Mr. Nelson's, only twenty-two li away. Eternity may prove that Mr. Li has really given his heart to God. I had debated as to whether or not to go on, but I am sure the Lord led me to remain.

Monday morning it was raining again, but I determined to press on. They had a chair and sent four bearers with it, and three men to carry my luggage. It was a tremendous struggle. Twice the men wanted to give up, but by keeping them at it we have come through at about four or five li an hour. Li-shi-ie's house is in a place called Two Rivers, and is about half-way between Liu-lin and San-li-tien. I sent him back a New Testament. The railway embankment is completed, and it will not be many months ere the line is opened to Sin-yang Chau.

WITH NORWEGIAN MISSIONARIES.

Mr. Nelson, his wife and three children, and a Miss Anderson, hold the fort at San-li-tien. My rugs and clothes were hung up all round their rooms, drying. Enquiries were made about a cart to Shae-k'i-tien. A barrow could not go, and coolie carriers could not walk. The road was a sea of mud. What a boon the railway will be! The difference of doing four miles or thirty-three miles in three hours has impressed me with the value of the railway, especially as the one is accomplished in misery and the other in comfort.

Eventually we secured a barrow for my luggage, and I started off to walk five or six days' journey overland to Shae-k'i-tien. I got a boy to act as servant for this journey and to be a help, should anything happen on the way. Toward the close of the second day, I heard his voice calling behind me, and he and the barrow man came up.

"Dr. Guinness, I must go back." "Why, what is the matter?" "There is trouble ahead." On further enquiry I found that in two of the towns we had to pass through, riots were going on.

About five miles to the left of us the Christians had fled. Eight miles in front was a town in a very disturbed condition; while Peh-yang Hsien and T'ang-peh Hsien had Roman Catholic riots in progress. Fourteen native Roman Catholic converts had been killed, and several were buried alive.

THE SERVANT RAN AWAY.

My boy ran away, and left for home as fast as he could; the barrow man refused to go forward; and there was I, three days from Shae-k'i-tien, especially needed there on medical service, and with no means of getting through. "Were there any by-paths?" "No!" To the west, north and northwest were riots.

I stopped and sat under a tree to pray and think. It was about three p.m. Should I go to the next place and see the mandarin? A man with whom I had been talking for an hour or more about Jesus Christ, advised my going back. "The mandarin of that town does not like foreigners," he said, "he lost a considerable sum of money through them in Peking."

I decided, finally, to retrace my steps. We stayed in a little country place for the night. Quite a crowd came in to listen to the Word. The following day I walked back twenty-three miles, to a place called Yin-ho. The crowds there were very large. Never had they seen a foreigner before I came through. "Foreign devil!" was yelled by the children, and when I reached the delapidated inn a mass of faces thronged me on all sides. Feeling it better to stand in the road, I backed against a wall, and preached and talked for a long time. The people became friendly, and I asked them to let me in quietly for some food, as I was tired. This they did. Presently some gentry came in, and I talked to them till past ten p.m.

PREACHING THE GOSPEL.

Next morning, Saturday, it poured with rain so we could not go. We were only eighteen miles from Sin-yang. Instead of travelling I went around to the various gentlemen's houses to return the calls of the night before, and to two schools, and preached the glorious Gospel for about six hours. Sunday was fine, but I did not go on. Splendid opportunities for telling out the Word of Life filled me with joy, and I preached altogether about seven hours in various houses. The violin and hymn singing came in so usefully. One audience in a temple listened in perfect stillness for over half an hour. Five men came afterwards, saying they wanted to trust Jesus; three of these were scholars.

The following day I left for Sin-yang, lost my way, crossed over a mountain, found the right path, and arrived about twelve o'clock. I borrowed official dress, called on the mandarin, and told my difficulty. He was quite concerned to hear of the attempt to go past the disturbed area a few days before, and told me the trouble was larger than we had supposed.

He most kindly offered to send a deputy and soldiers with me by cart, round by K'ioh-shan, Sui-p'ing, Si-p'ing, Pao-an, and Yu-chau; eight days' journey. I managed to get hold of a nice young fellow to act as servant; now this is the second day on the road, and the horses are having their mid-day meal. On the cart road one can get a bed to sleep on, whereas a few days ago on the small barrow road I could hardly find any spot to slumber. I shall not soon forget the crowd and darkness in the first tumbled-down inn at which I stayed. "There was no room for them in the inn," was brought vividly to my mind.

SIXTY-THREE MILES IN THIRTEEN DAYS

The effect of the Shae-k'i-tien riot of 1900 is still felt, especially when one nearly walks into another, and is quite alone! During the last thirteen days I have only progressed sixty-three miles—slow, even for China; but it has been a time of experiences. I find that now, going direct from Sin-yang to Chau-kia-k'eo is nearly five days (*i.e.* six and one-half days from Chau-kia-k'eo to Hankow). When the railway is completed, it will wonderfully simplify matters.

At the place I reach to-night, K'ioh-shan Hsien, there was trouble a few days ago in connection with preparing the route for the railway. Two foreigners are said to have been wounded. It is quieter now, but the people refuse to sell land for the line. I do not know how it will eventually be settled. The official travelling with me does not apprehend any immediate trouble, however, and soldiers are to escort us the next stage. I am wondering how it is at Shae-k'i-tien, only twenty-three miles from the disturbed area. Oh, the bumping, jerking and swaying of the cart this afternoon!

FURTHER TROUBLES.

We crossed a river this evening, and are still surrounded by some difficulty. It appears that soldiers are being sent to Peh-yang Hsien to quiet the mob. The people are determined to fight out the question, and have put out numerous proclamations to incite those in the surrounding districts. One of these proclamations is pasted on the city gates here at Sui-p'ing. One of the men travelling with me has just come in to say that on leaving the town to-morrow, I must sit well inside the cart and keep the curtain down, and that I had better travel in this way, keeping out of sight as much as possible, for the next three days.

Two soldiers are sleeping in the room that I occupy, also my servant, secured for the journey. One of these is a nice, kindly man.

SAFE ARRIVAL AT SHAE-K'I-TIEN.

I have arrived at Shae-k'i-tien in peace. We had a good journey of eight days by cart, and found Mr. and Mrs. Joyce and Mr. and Mrs. Conway safe and well. Rumors here have been rife, but official protection and the rain have put a stop to these.

Tidings from the Provinces.

Personal Items.

MR. W. C. HOOKER has returned to his old station, Lai-an, An-hwuy.

REV. A. R. SAUNDERS has undertaken the care of the work in Yang-chau.

MR. AND MRS. A. E. THOR have taken up work in Nan-kang Fu, the capital of Kiang-si.

DRS. WHITFIELD GUINNESS AND S. H. CARR are hoping to start medical work at K'ai-feng Fu, capital of Ho-nan.

A TELEGRAM received in Shanghai from Hwuy-luh, Chih-li, announces that a party of missionaries had been robbed. Mr. Bergling received slight injuries.

MR. AND MRS. C. F. Nystrom, formerly of the Christian and Missionary Alliance, have been accepted as members of the C.I.M., by the China council, and are proceeding to Ta-t'ung Fu, Shan-si.

REV. AND MRS. GEORGE ANDREW have gone to Kan-suh. Mr. Andrew has agreed to assist in the re-organization and superintendence of the work in that province.

Items of General Interest.

AN EDICT HAS BEEN ISSUED appointing Wu Ting-fang, the Chinese ambassador at Washington, and Sheng Chia-peng to prepare a code of Chinese laws on modern lines.

NOW THAT THE BOXER TROUBLES have been settled there is danger that there may be a recrudescence of the "battle of concessions" in connection with railways etc., in China.

AS ILLUSTRATING HOW FULLY HU-NAN is being opened up, it is worthy of note that a number of Japanese capitalists have organized a Hu-nan Steamer Company, with a capital of 1,500,000 taels.

THE BODY OF LI HUNG-CHANG, in a coffin borne by sixty carriers and accompanied by a military and religious procession, left Peking on June 1st for the ancestral home of the deceased statesman.

THE SUITE OF PRINCE TSAI-CHENG, the special ambassador to the Coronation, is unique in that there is no one of Manchu birth included. One half of the number consists of returned students from America who speak English well.

MR. CONGER, THE AMERICAN MINISTER at Peking, has sent to the Chinese government a strong protest against the action of the governor of Shan-tung in expelling a student from the new provincial college because he refused to worship Confucius.

A GERMAN FIRM, Messrs. Arnhold Karlberk & Co., has offered the Chinese government $7,500,000 annually for the exclusive right of selling opium throughout the empire. Last year an offer of the French customs to farm out the opium revenues was unsuccessful. What must the Chinese think of the so-called Christian nations?

THE GREAT FALL IN THE VALUE OF SILVER is said to make China's indemnity payments 90,000,000 taels ($75,000,000) more than was anticipated when the peace protocol was signed. China has protested to being compelled to pay on a gold basis, but without success. China's burden is already too heavy without this unexpected addition of about one-fifth, which will fall on an already over-taxed people.

An-hwuy.

GAN-KING.—"You will be interested in a trip I took recently, to Kien-teh, one of our out-stations, which has since been turned over to Miss Voak, formerly of our Mission, but now independent. I left home on Saturday and went to a small country village. Spent a quiet Sunday, preaching in shops and opium dens, and arrived at Kien-teh on Monday at 5 p.m. I found the evangelist with some twelve men in the guest hall. They had Testaments and he was speaking to them and explaining. As I entered they were so extremely polite that my suspicions were aroused. I soon found the cause, for while I was there I had not less than twenty applications for help in law-suits. I spoke with no uncertain sound as to our principles on these things, and the following morning I spoke on the same subject to an audience of some forty or fifty "Adullamites." In the afternoon our subject was Romans, 13. I was solicited to help in a certain case. By dint of inquiry, I learned that the mandarin had sent to arrest the man and he would not go, because he had found the "foreign religion." The mandarin was seen and was told to treat those who came to our hall as he would treat anyone else. The man was promptly arrested.

"We visited one or two homes and on our homeward way had good opportunities to preach to students who were then coming to the examinations. The other day we had a young man who said he was constantly under condemnation, and wanted to know if there was any way to get away from it. Of course, we could point him to the "Lamb of God that taketh away the sin of the world." Several have become interested but only two give promise. They have asked for baptism."—*A. V. Gray.*

KIEN-P'ING.—"Miss Miller was accorded a public funeral. The church members, adherents, local officials and city people paid her every respect. Members presented two large central scrolls of mourning, with a pair of narrower size to match. The inscriptions were very appropriate. The characters on the first scroll, which were written in gold, bear the beautiful translation, 'Her goodness will remain.' On the second are the words, 'She rests forever in the heavenly kingdom.' The Hsien magistrate sent a handsome scroll with four characters, meaning, 'Her spirit has gone to heaven above.' The words on the side scrolls were composed by the evangelist. They explained the purport of her life and service. They were as follows: 'With all her faculties and powers, she diligently attended to the Lord's matters, willing to forsake the vain glory of the present life; she came across hills and seas, the second time, to Kien-p'ing, and with great power taught and exhorted the people to awake to the concerns of the after life.' As the funeral procession moved along the principal street, both sides were lined with eager spectators and the stillness was quite impressive. No unseemly words fell from the lips of the onlookers, but all along the route spontaneous expressions were heard, which showed that she had truly won the hearts of the people. The secret of Miss Miller's power lay in her imitation of Christ. She pleased not herself. She came not to be ministered unto, but to minister. She focussed the strength of a great love, to lead dark souls into the light, to bring to them the preciousness of the Gospel, and to place them before the throne as trophies of redeeming grace."—(*Rev.*) *Geo. Miller.*

Hu-peh.

Lao-ho-k'eo.—"We have about a dozen enquirers here who seem ready for baptism. There are several others at Ku-ch'eng, 10 miles down the river, where I am starting an enquirers' class, to give them further instruction. We recently held our annual conference. One hundred members and enquirers were present and we had a profitable time. At the communion service, on Sunday evening, a man who had been a backslider, confessed his sin and pled for pardon. Knowing him to be held back for years simply by his pride, I 'thanked God and took courage.'"—*Horace A. Sibley.*

Kiang-si.

Kih-an.—"Since last writing you, I have been away travelling a number of times. The district here is very open, and the people are willing to listen. But "how can they hear without a preacher?" Our prayer is to the Lord, to raise up and send forth fitted workers.

"Recently I visited Yong-sin, west of here, where Miss Bance and two Finnish sisters are living and laboring, in a beautiful little city among hills and mountains. I went in company with our Superintendent, Mr. Orr-Ewing. We received three new converts, whom I baptized early one morning in the rushing river, under the shadow of the city wall. The work there is encouraging, and many more are coming on.

"I have also baptized nine here at Kih-an—three men and six women, all but two being over 50 years of age. A number more are coming on, for which we thank God. A promising enquirer, whom I believe is truly regenerate, has fallen into the opium habit again. Bodily weakness was the primary cause. May the Lord deliver him! Another, promising in many ways, has, I fear, also fallen into sin. These are the trials we meet. In joy as well as in sorrow, and in sorrow as well as in joy, the Lord abides the same. He, too, in the day He spent on earth, was 'grieved' and 'sorrowful,' as well as 'glad.' Will you pray for these wandering ones?"—*William Taylor.*

Ho-k'eo.—"A few weeks ago, when we were at an out-station, one of the Christians passed away—an old woman seventy-eight years of age. It was on a Sunday morning, and her husband, also a Christian, came to the chapel to tell me. 'She was not ill,' he said, 'only old, and her death was like going to sleep.' The funeral was held on the following Friday. The Christians gathered at the house. After the evangelist had conducted the service, they formed a procession and the casket was carried through the principal street, stopping twice to sing a hymn and have prayer. The programme was all arranged by the natives. It was something over which to rejoice, that one could enter a home at such a time and not see a trace of idolatry."—(*Miss*) *Cora A. Pike.*

Yang-k'eo.—"I shall never forget the loving, hearty welcome given me on my return. How the men and boys ran, and the women, too, on their little feet, until our lane was filled with the dear folk, laughing and shouting, and throwing their hands up in the air with delight to see me once more. Joy and tears were mingled in not a few cases. One woman said, 'Now you will not leave us for a hundred years.'

"We have one blind member who is very faithful in prayer, and is always getting answers. I believe that, through his petitions, largely, the work was preserved intact until our return, for prayer was his special work during our absence, and he is meekly testifying as to how God answered. Though he cannot see, he comes regularly, regardless of the condition of the roads, with staff in hand, tapping the edge of the path lest he fall into the field or the ditch. He often has only one meal a day, and never more than two. He has no bed, only some straw on which to lie, and lives with his brother, who, though very poor, supports him as best he can, and is very kind to him. I think all agree in saying that this blind man is a pillar in the church, and an example of faith to the other members. It does not require any great stretch of imagination to see the Lord Jesus presenting this man with a crown.

"Some, who can read and ought to be 'men,' are weak, while others, who are so poor and ignorant, are 'rich in faith.' The work in the out-stations was sustained throughout our absence, and in the newer one, where we left only three or four enquirers, there are now over fifteen. In the older out-station, the members are very united and cheerful. There are fifteen catechumen there, besides a goodly number of adherents. At both of these out-stations the chapel-keepers have grown noticeably in grace, and are very happy and contented in their work."—(*Miss*) *Grace Irvin.*

Chang-shu.—"One dear old man, the only baptized Christian belonging to us in Shui-chau, an out-station 30 miles from here, has just gone home. He was 78 years old, and with his bright face and white beard, was quite attractive. This Mr. Kan was a pedlar, and there is no doubt that he made good use of his opportunities of telling the Gospel while following his trade.

"When he knew his end was near he would not lie down, but sat in his chair, singing loudly hymn after hymn and beating time in a triumphant way as he sang. The neighbors were attracted and came in to see the wonderful sight—a Christian dying. The old man was so glad to go, and exhorted all to believe in his Lord. He had no wife or child, but to his nephew he gave orders that no false worship should be allowed at his funeral. Just at the last he burst into a happy laugh, and thus passed into the presence of the Lord whom he loved. A smile remained on his face, and Mr. Liu, the evangelist, said he was 'indeed good to look upon.' We cannot praise God enough for His grace to that man. How we wish we could hope there was the same future of joy before the scores who are dying here in Chang-shu every week. An epidemic is raging—severe remittent fever, apparently—and scarcely a day passes that we do not see burials in the ground in front of our house, and that is, of course, only one of the many burying grounds."—(*Mrs.*) *James Lawson.*

Si-ch'uen.

Pao-ning.—"There is very urgent need of workers for the C.I.M. district under my charge. There is a great movement towards Christianity spreading over this district, and there are many open doors. Scores of idols have been destroyed. Hundreds of taels given towards preparing churches to meet in. Large numbers of Bibles have been bought, and now the people are begging me to send preachers to teach them.

"The matter is urgent. There is no time to be lost. The flood-tide is just coming in; ere long it will ebb again, and the opportunity will be lost. If we seem to turn a deaf ear to the present appeals for help the people's hearts will harden and they will grow careless again. The wide open door will swing to again. We must strike while the iron is hot. We must go out and sow the Gospel seed now that the ground is prepared. Oh, how my heart has yearned for workers during the last week, and how often my cry has gone up to the Lord, 'Oh, Lord, send forth laborers!'

"I have just returned from a 45 days' journey into eleven different counties, covering about 1,000 miles. In twenty or thirty places I have met with companies of people, numbering from a little handful up to a hundred or two hundred, who desire to enter the Church, and who have, in some places, been most importunate in their entreaties that I would send them missionaries. My native catechist was almost forcibly detained in several places, so anxious were the people to have a preacher left with them.

"Is it not a sad picture? Churches prepared, people with Bibles in their hands, ready to be taught, and glad to kneel in prayer to God (Oh, what a contrast with past years!), and yet no one to go and preach to them. Some of our old stations are still unoccupied, and with all these new places calling out for workers, what are we to do?"—(*Bishop*) *W. W. Cassels.*

Abstract of China Accounts.

DR. *Disposition of Funds remitted from England, America and Australasia, and Donations received in China during 1901.* **CR.**

	Tls.	cts.	Tls.	cts.
To Balance			115,886	18
General and Special Accounts :—				
Remittances from England : Nov., 1900, to Nov., 1901—				
Funds for General Purposes of the Mission... £11,840 0 0				
Special Donations (including Morton Legacy, £12,477 0s. 3d)... 16,752 10 9				
*£28,592 10 9				
£28,592 10s. 9d. produced at current Rates of Exchange	214,457	00		
Donations in China and Receipts from America and Australasia, (= at 2s. 8d. £6,289 14s. 1d.) [Including Donations for Relief of Native Christians and Famine Fund, Tls. 9,678 51.]	47,172	80		
From Rents, Exchange and Interest Account (= at 2s. 8d. £950 10s. 8d.) ...	7,129	02		
Unexpended Funds returned to Account)	758	35	269,517	17
			Tls. 385,403	35

* NOTE.—This amount includes the sum of £2,002 5s. 7d. remitted to China during November and December, 1900, which was not acknowledged in the Cash Account for 1900. On the other hand it does not include the sum of £1,767 4s. 4d. remitted to China during November and December, 1901.

	Tls.	cts.	Tls.	cts
General and Special Accounts :—				
By Payments to Missionaries—				
For Personal Use...	145,416	77		
For the Support of Native Helpers, Rents, Repairs of Houses and Chapels, Travelling Expenses and Sundry Outlays on Account of Stations and Out-stations of the Mission	46,989	00		
For Expenses of Boarding and Day Schools	8,282	91		
For Medical Missionary Work, including Hospital, Dispensary and Opium Refuge Expenses	1,250	77		
For Houses Accounts (including Special Funds Tls. 59,155 91 for New Premises in the following places :—Ch'ang-sha, Chefoo, Han-chong, Kan-cheo, Kia-ting, Kien-p'ing, Kuei-iang, Ku-ling, K'uh-tsing, Ning-po, Rao-cheo, Siang-hsien, Wan-hsien, Yang-cheo, Yun-nan Fu, etc.)	59,309	76	261,249	21
For Passages to England, America and Australasia (including special donations Tls. 6,212 44)			15,638	78
For Relief of Native Christians and Famine Fund			19,388	63
			296,276	62
† *Balance carried forward*			89,126	73
			Tls. 385,403	35

(Tls. 385,403 35 at 2s. 8d. =£51,387 2s. 3d.)

We have examined the above Abstract with the Returns from China and find it correct. Many Vouchers are missing, owing, as we are informed, to the disturbances in China.

We have traced the Items charged in the "Home Accounts" as remitted to China, and find they are duly accounted for, with the exception of the Items referred to in the above Note.

1, Finsbury Circus, London, E.C., *22nd May, 1892.* (*signed*) ARTHUR J. HILL, VELLACOTT & Co., *Chartered Accountants.*

A Few C. I. M. Statistics.

DEPARTURES FOR CHINA IN 1901.

FROM.	MEN. Returning.	MEN. New Workers.	WOMEN. Returning.	WOMEN. New Workers.
England	21	7	34	9
Australasia ...	3	5	12	4
America	4	4	8	2
Sweden	3	1	1	1
Germany	[illegible]	0	2	0
	33	17	57	16

Total Departures :—
Returning, 90; *New Workers, 33* = 123.

MISSIONARIES OF C.I.M. ON 31st DECEMBER, 1901.

Men	295
Single Women	233
Wives	186
Widows	21
Total ...	735

These figures include 18 Medical Missionaries (17 Male, 1 Female).

Deaths during year ...	6
Baptisms during year ...	422
Mission Stations at end of year	179

Personals.

BIRTHS.

March 20th, at Shanghai, the wife of C. F. Nystrom, of a son.

July 2nd, at Cleveland, Ohio, the wife of R. B. Whittlesey, of a daughter.

ARRIVALS.

March 10th, at Shanghai, Misses A. M. Hancock (returned) and A. C. Lay.

May 28th, at Shanghai, Mr. and Mrs. A. E. Thor, with three children, and Mr. W. C. Hooker (returned).

June 4th, at Shanghai, Mr. and Mrs. Montagu Beauchamp.

DEPARTURES.

June 17th, from Boston, Dr. J. A. and Mrs. Anderson, with their three children, for England.

DEATHS.

April 11th, at Kien-p'ing, An-hwuy, Miss Theresa Miller, of Typhoid fever.

RETIRED.

Rev. and Mrs. Archibald Ewing, Dr. and Mrs. F. B. Webb, and Mr. and Mrs. F. Burden.

Recent Baptisms.

SHEN-SI—	
Han-chung	3
Si-hsiang (outstation) ...	7
SHAN-TUNG—	
Ning-hai	1
SI-CH'UEN—	
Pao-ning	24
Ying-shan	11
K'u Hsien	5
Wan Hsien	14
Lu-chau	5
" (out-station) ...	4
Ch'ung-k'ing	4
Ch'en-tu (out-station) ...	7
KWEI-CHAU—	
An-shun	12
CHEH-KIANG—	
Yong-k'ang	1
Wun-chau	9
" (out-station) ...	4
P'ing-yang	1
Feng-hua (out-station) ...	2

Editorial Notes.

THE FOLLOWING DESIGNATIONS were made during Mr. Stevenson's recent visit to the Training Home at Gan-king. Messrs. W. J. Embery and H. McLean, to Ta-li Fu, Yun-nan; Messrs. C. Chenery and D. F. Pike, to Kwei-yang, Kwei-chau; Mr. J. W. Webster. to Ta-tsien-lu; Messrs. F. Bird and R. L. McIntyre, to Lu-chau, Mr. W. H. Greenway, to Pao-ning; Dr. Shackelton, to Sui-ting Fu, all in Si-ch'uen. Also, Mr. R. Young, to Ying-chau, An-hwuy.

As another token of the development of the Mission, it may interest our readers to learn that the first Annual C.I.M. Meeting, so far conducted in New Zealand, was recently held in Dunedin, the capital. This meeting was full of interest and blessing.

Several of our missionaries have recently arrived from China on furlough. These include Mr. and Mrs. R. B. Whittlesey, of Cleveland, Ohio; Miss M. Anna Wood, of Avoca, Ohio; Miss Emma Forsberg, of Kellogg, Minn.; and Miss I. A. Robson, of Bright, Ontario. All of these friends will be at home for about a year, and we trust that those who remember our workers in prayer will not fail to remember these, that they may be greatly refreshed, spiritually and physically, by their sojourn in the home-land.

A friend in England has placed at the disposal of the Mission the sum of $10,000, to be used for the widows and orphans of those who were killed in the recent massacres, and also, towards replacing the property of the surviving missionaries, in the province of Shan-si and Chih-li, who have not made claim for compensation from the Chinese government or officials. This gift is a blessed provision of present needs, and we cannot but regard it as a token of the Lord's approval of the position the Mission has taken in refusing compensation from national sources. May God abundantly reward the kind and thoughtful donor!

The report of the Student Volunteer Convention, held recently in Toronto, is at last in print. It has been published under the heading, "World-wide Evangelization," and consists of nearly seven hundred pages of printed matter. It includes the principal addresses given at the convention, as also statistical tables, indices, etc. The whole is a valuable contribution to missionary literature, and such as will greatly add, we are sure, to the growing conviction in student circles that the evangelization of the world should be earnestly and speedily undertaken. The book may be obtained for $1.50, by addressing the Student Volunteer Movement, 3 West 29th Street, New York City.

We trust that the many friends of the Mission, who, during the heated term of summer, will be taking their vacation in cooler places, will be greatly refreshed and strengthened in doing so. At the same time, may we not remind such friends that our beloved missionaries in China, for the most part, though they are in the midst of heat such as we do not experience here, will have almost no change or rest during the whole of their heated term; and may we not ask, in view of this, that those who take vacation here will not forget those who are obliged to abide in their service abroad, but that they will give them their prayers, that they may be kept from ill-health, and that they may be sustained in their arduous labors.

In order to call forth thanksgiving and praise for past mercies and to emphasize the need of continuous prayer for our many friends travelling up and down the Yang-tse river, we print the following extract from a letter to hand from Miss Mary Williams, it being a type of not a few received from time to time: "I am glad to be able to write you a line to announce our safe arrival at Wan Hsien. Our Father has so abundantly answered prayer for us, as a party, all the way. We took only nine days to come from I-ch'ang. The Tsin-t'an (rapid) is very bad just now. While we were waiting there, we saw a boat with eleven men go down, only four of whom were saved. Our boat went up without any accident. The next one belonged to some Japanese. This, too, was wrecked and two lives were lost."

The Annual Meetings of the Mission in Australia were held in Melbourne on May 20th. The attendance was large at both services and the Lord was manifestly present. Rev. J. Southey presided in the afternoon, and Rev. S. C. Kent in the evening. Mr. C. F. Whitridge, the Secretary, in calling attention to the changed attitude of the Chinese, emphasized the need of special prayer. The Honorary Treasurer, Dr. J. J. Kitchen, gave the financial statement and related remarkable instances of answers to prayer when funds were exhausted and pressing need was felt. Several missionaries also took part, giving details of Gospel work in China, and showing that "the same Lord over all is rich unto all that call upon Him."

Letters received from friends in many parts of China tell of large numbers of persons, who, from motives more or less mixed, are wishing to learn the Truth from them. Our friends ask for special prayer in their behalf, as the situation is a difficult one. The fact that the people who are coming to them ask for teaching, presents an opening of which advantage should be earnestly taken. However, the request on the part of the natives is often for western learning, rather than for the Gospel, and even in some cases where the Gospel is sought for, it is difficult to tell whether the desire which prompts this arises from a wish to know God's Truth or obtain some lesser advantage. It is clear to our friends that they are in China for only one purpose, namely, the proclaiming of the Gospel, and they desire the prayers of God's people at home, that they may be given grace for the true fulfillment of their ministry.

It is with deep sorrow that we report the receipt of a cablegram on the 10th instant, announcing the death of thirteen scholars of the C. I. M. School, Boy's Department, Chefoo, China. We are advised that the cause of these deaths was ptomaine poisoning. The boys who were thus suddenly stricken down are Gershom Broomhall, Hugh and Norman Gray-Owen, Herbert Parry, Howard Fishe and Stewart Kay, all sons of our missionaries; and besides these, seven others, whose names are not given us and whose parents are not connected with the Mission. Further particulars have not yet come to hand. For the sorely bereaved parents and other relatives, for the teachers and scholars at the Chefoo Schools, and for the leaders of the Mission, we would bespeak the earnest sympathy and prayers of our readers, in this sad bereavement.

CHINA'S MILLIONS

What do I Give? And Why?[*]

BY REV. R. MIDDLETON.

THESE are questions which, I venture to say, the majority of those who call themselves Christians would find a real difficulty in answering. Most people, as far as I can judge, have no fixed rule or method with regard to their gifts to the Lord, and keep no account whatever of what, from time to time, they give.

The practise in vogue with the vast majority of Christians is to give a certain sum at the offertory at church each Sunday; sundry minor subscriptions to societies or institutions which appeal to them; and several sums, larger or smaller, when an extra earnest appeal is made on any special occasion which touches their hearts and induces them to give an increased contribution.

Now, let me state at the outset, I do not necessarily infer from the above that this system could not work out correctly, but I will try to show that it is very often very far from being right. Let us take what might be called a typical case.

We will suppose a man gets $500[†] a year, and attends church regularly, giving:—

Ten cents a Sunday to the offertory - -	$5 00
Extra, for special appeals, 4 at twenty-five cents each	1 00
Subscriptions to missionaries, hospitals, local charities, etc., 5 at fifty cents each - - - - -	2 50
Gifts to help the poor and on special occasions, 4 at fifty cents each - - - - - -	2 00
Two larger gifts at a dollar each - - - - -	2 00
	$12 50

You can easily halve this for the case of a man who only gets $250.00 a year, which would make his gifts come to $6.25 per annum. Or for the case of a man who gets twice the amount, viz., $1,000 per year, and double the subscriptions, which would amount to $25.00 per annum, and so on. In some cases these sums would be found, in practical experience, to be under-estimated; in others, to be rather over-estimated; but, in the majority of cases, it would be a fair statement.

And now, we are in a position to come to the second question, viz.:—

WHY DO I GIVE WHAT I DO?

Most people would say: "I give what I can afford." "I feel I ought to give something." "Whatever I give is voluntary on my part." "The matter of whether I give or not is optional." "The amount I give is entirely left to my own free will and pleasure as to what it shall consist of; hence it is really an act of generosity on my part to give anything." "There is nothing binding or compulsory laid upon me; I am not under law but under grace; I give what I give, because I do not like to let the plate pass me, and because I like to have some little share, however little, in the good work that is being done." "I make no account of what I give, but I give as I feel able, and probably as generously as most people."

Now notice, that according to the table I have drawn up, viz., a man gets $500.00 a year and gives $12.50 a year to God in various ways—this comes to about one-fortieth part of his income.

Keeping this in view, let us ask two questions, viz.:—

1. What did the Jew give in Old and New Testament times?
2. What should the Christian give?

WHAT DID THE JEW GIVE?

1. Abraham gave tithes of all to Melchizedek, the Priest of God.—Genesis 14: 20.

2. Jacob promised God a tenth of all his substance.—Genesis 28: 22.

3. The Israelites were commanded to give—

One-tenth of the whole annual income for the maintenance of the Levites. Out of this the Levites were to give a tenth to God for the use of the High Priest.

One-tenth was to be given for festival purposes.

One-tenth was to be given every third year for the poor.

In addition to the above, there were the—

Wave-sheaves to be given.

The first-fruits of the season.

The corners of the fields to be left unreaped.

The land every seventh year was not to be tilled.

In addition to these, there was the cost of the loss of time when every male went up to Jerusalem to the great feasts three times a year.

When all these things had been given to God, from necessity, according to the commands which were binding upon him, the Jew was then expected to begin to make his voluntary offerings to God. This he did, according to his substance and generosity, sometimes giving very largely to God. For instance, David when appealing for funds with which to build the

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[*] Condensed from "What do I Give? And Why?" By Rev. R. Middleton, Rector of St. Michael's and St. Martin's, Norwich, Eng. South Africa General Mission Booklet Series, No. 19. To be obtained from Arthur Mercer, Sec., 17 Homefield Road, Wimbledon, S. W., London, Eng.

[†] We have taken the liberty to convert the illustration into the decimal system.—ED.

August, 1902.

temple, received from the people, independently of what they had already given in tithes, etc., no less a sum than $275,000,000, and had such an over-abundance that he was obliged to issue orders to the people to cease giving.

There are several things we must notice with respect to the gifts of the Jews :—

1st. The tithes, etc., were compulsory, not optional.

2nd. They were equally binding upon the poorest as well as on the richest.

3rd. Nobody was exempted from their payment.

4th. The payments were all to be taken to Jerusalem or other appointed place and given by the owners.

5th. The blessings of God on themselves, their families, their possessions, and their country depended upon the observance of God's commands. (Read Deuteronomy 28, passim.)

When an Israelite came to pay his tithes, etc., God said, "None shall appear before me empty." See Exodus 23 : 15 ; 34 : 20 ; Deuteronomy 16 : 16. Read also Numbers 29 : 39. This refers to his voluntary offerings, which were of three kinds, viz., worship offerings, thank offerings, and love offerings. May God lead us all to think of these three kinds of offerings.

As a comment on the above, take the very striking illustrations mentioned in the books of Haggai and Malachi :—

1. In Haggai 1 : 2, the people said, out of motives of selfishness, "The time is not come, the time that the Lord's house should be built." They wanted to shirk the Temple building, as it meant big subscriptions, loss of time, and much labor. "Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste? Now therefore thus saith the Lord of hosts ; consider your ways. Ye have sown much, and bring in little ; ye eat, but ye have not enough ; ye drink, but ye are not filled with drink ; ye clothe you, but there is none warm ; and he that earneth wages, earneth wages to put it into a bag with holes. Ye looked for much, and, lo, it came to little ; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands."

Surely many a man and many a firm know what it is to earn money and then put it into a bag pierced with holes. What is the use of money, or houses, or securities so called, if God blows upon them? They cannot last or be a real help or blessing to us, if God's blessing is not upon them. I believe that many a case of sickness, many a financial crash, many a death occurs, because of the utter selfishness, covetousness, or worldliness of those who profess to be God's children, but who do not live lives which accord with their profession. Read 1 Corinthians 11 : 30, 31.

2. Turn to Malachi, and read chap. 3 : 8—12 : "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse : for ye have robbed me, even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground ; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed : for ye shall be a delightsome land, saith the Lord of hosts."

Did you ever read language stronger than this? And yet, it is all about the subject of giving to God. God speaks of people who rob Him, by appropriating to their own use what should be given to Him and His Church. He speaks of the blights and physical miseries hurled upon those who are called by His name, when they take the money and gifts which are His. Reader, take this personally to heart, and if thou art guilty—for thine own sake, thy family's sake, and God's glory's sake, make adequate reparation!

Now let us turn to the New Testament, and ask —What should the Christian give?

WHAT SHOULD THE CHRISTIAN GIVE?

1. Our Lord says: "Freely ye have received, freely give."

2. Paul says : "Upon the first day of the week let every one of you lay by him in store as God hath prospered him," *i.e.*, give every week a proper proportion, according to thy blessing and income.

3. Christ commended the poor widow who gave two mites, who did not say, "I can't afford," but who gave to God all that she possessed—thus showing that Christ knows and takes notice of, the amount given to Him each time.

Acts 20 : 35, Christ said, "it is more blessed to give than to receive."

Paul says, 1 Corinthians 9 : 14, "Even so hath the Lord ordained that they who preach the Gospel, should live of the Gospel."

Galatians 6 : 6, "Let him that is taught in the Word communicate to him that teacheth in all good things."

1 Corinthians 10 : 31, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Now let us briefly sum up—

1. The ancient Jews, and also the ancient pagan nations, from B. C. 2500 downwards, paid tithes and very large sums to God. The Jews gave probably about one-third of their income to God before generosity was thought about. Their generosity could only be considered to begin after the enormous sum of thirty-three cents in the dollar had been paid, and when they voluntarily gave freewill offerings to the Lord.

2. The Jews lost infinite blessings on themselves, their families, and their country, when they kept the money which they should have given to God.

3. We as Christians, living not under rigid laws, but under grace and light, are expected to be generous in the highest sense in our gifts to God—our love to God is measured by our gifts to Him.

One-fortieth of the annual income cannot by any stretch of the imagination be termed loving service or generosity.

1 Timothy 6 : 18 says, "Do good, be rich in good works, ready to distribute" (*i.e.*, of your wealth).

Read Hebrews 13 : 16, James 5 : 1, 2, Luke 12 : 20; also 1 Peter 4 : 10, where we are spoken of as "stewards."

If the Jews could give a fourth, or a third, or possibly in many cases half of their substance to God year by year, can it be right for us, who live in a time of greater light; in the dispensation of the Spirit; in times of marvellous privilege and unprecedented opportunity for serving God, to live at such a low level that we seek to argue we are doing right and the will of God when we give a fortieth or a fiftieth part of our income to Him, and reserve all the remainder for our own use? Can it be right for millions to be perishing for want of the blessed Gospel in foreign lands, whilst Christians are hoarding up enormous amounts of gold in Christian England and America? Can it be right for institutions to be flagging, and noble efforts waning, for want of those sinews of war which God has so richly provided, but which Christians are so largely putting into their own pockets? Thank God there are many who are really giving freely to God, and in a proper proportion. They will not be ashamed when the heavenly records are read out and their secret self-denial is proclaimed before the astonished multitudes.

Christian reader, are these things right and true? If they are, do they confirm or condemn your Christian life? They must of necessity do either the one or the other. Honestly face them. Think of the God who gave His only begotten Son to die for you. Think of the Christ whose drops of sweat like blood rolled from His holy brow as he prayed for you in the garden of Gethsemane; think of the wounded hands, feet, side, and the broken heart of that Christ who died to save sinners, of whom you are one. Contrast the love of God for you, and the expectation God has from you, with what you are. Ask yourself the question as the wail of the perishing multitudes from the dark lands of China, India, Africa, South America, and the islands of the sea are wafted o'er from these sin-stained continents of the earth, Does my Christian life satisfy God? Do my gifts really please Him? And may His love, light, power, blessing, and salvation fill thy soul from this time forth and even for evermore.

"THIS HAVE I DONE FOR THEE. WHAT HAST THOU DONE FOR ME?"

Go to God in prayer about this matter. Ask yourself the question honestly in the light of His Word—What ought I to give Him? Make up your mind, by His grace and with His help. Step out firmly, faithfully, manfully, and put your resolution into practice. Let it not be less than a tenth of your income. Put your appropriated offering week by week, month by month, or quarter by quarter, into a bag. Call this the Lord's bag, and give all gifts from it. Remember when once the money is put in, it is not yours but God's. When you have settled what you will give to God, give it to Him honestly and regularly. Don't owe debts to Him in this matter. Remember, 9 cents in the dollar is not a tenth. It is 10 cents in the dollar. Be as upright and honest in your gifts to God as you are with man. Trust Him, love Him, serve Him faithfully, and you will enjoy to the full the blessing of God, which maketh rich, and to which He addeth "no sorrow."

The Province of Chih-li.

BY REV. JONATHAN LEES, LONDON MISSIONARY SOCIETY.

IN the spring of 1862 I reached Chih-li.* I imagine there was hardly—roughly speaking—a missionary north of the Yang-tse, except the recent arrivals in Chefoo and Tien-tsin. I found three Missions (L.M.S., A.B.C.F.M., and M.N.C.) with one, one, and two missionaries respectively in that city. Dr. Lockhart, of the L.M.S., was in Peking, with the new British minister, and had then the honor of opening the capital to Protestant missions. Preaching in Tien-tsin had only started a few months, and as at Chefoo, there had already been perhaps a score baptised, *all told;* not a few of whom afterwards gave such trouble as often comes from early converts. My senior, Dr. Edkins, early left me to join Dr. Lockhart in Peking. Dr. Blodget, of the A.B.C., also left to begin their work there during the year, and the C.M.S. soon followed. There were no added societies in the north for some years, but later on the C.M.S. yielded place to the S.P.G., confining its sphere to the south; and the American Presbyterian, Methodist Episcopal, and one or two smaller missions came in to constitute a force which, in the province of Chih-li alone, must in 1900 have been several-fold greater than the entire staff of missionaries in the empire 40 years ago.

THE CONFERENCE AT PEI-TAI-HO.

Those who were privileged to be at the last large conference at Pei-tai-ho, in 1899, must have been struck with the strength, unity of purpose, breadth and variety of plans, and modes of labor, and the spirit of hopefulness and faith which characterized it. I remember thinking how worthily that gathering represented the latest, and if one may so speak, the most expert forms of Christian Evangelism, and how wonderfully God was welding the Churches of many lands into one for the triumphant conflict with evil. Here were preachers and physicians, translators and educationalists, special workers among the literati, officials, the young, and the blind, theological professors, and men whose regularly visited village churches might be counted by the score. And then one remembered that the 300 less or more gathered thus in the hall by the sea, built at their own cost simply for such purposes as this mission council, were but the trained foreign officers of an already not inconsiderable native army of soldiers of the Cross, many of whom had themselves become leaders in the strife with ignorance, superstition and sin. For every one present there had "chosen and faithful" followers who were his joy and strength in far off cities and in quiet country villages. It really seemed no vain dream to imagine that in less than another forty years the metropolitan province of Chih-li might be won for Christ, by the might of God's Spirit, working in and through His consecrated people. For, in the main, there had been a wise, providential division of labor in the province, and different missions had, to a large extent, occupied different fields, and given their strength to special work ; while there were at least four training schools for preachers — those of the L.M.S. and of the M.N.C. at Tien-tsin, of the A.B.C.F.M. at T'ung-chau, and the American Methodists in Peking. The two last-named missions gave themselves to large and costly educational work in general, while the English missions made direct evangelism a more exclusive aim.

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* The province of Chih-li has an area of 57,916 square miles, a population of 18,000,000, and is governed by a governor-general. It contains 11 fu, 1 t'ing, 6 chih-li-chau, 17 chau and 122 hsien cities. Twelve of the hsien cities are included in the fu, as Brooklyn is now included in New York city, thus making a total of 146 walled cities.

The province consists of two portions, separated by the northernmost limits of the Great Wall. The northern half is very thinly populated, chiefly by Tartar tribes. It covers a rather larger area than England and Wales. The southern portion, the area of which is about the same as England and Wales, is thickly populated.

In addition to the societies mentioned in the article, the British and Foreign Bible Society, the National Bible Society of Scotland, the American Bible Society, the International Missionary Alliance and some independent workers are laboring in the province.

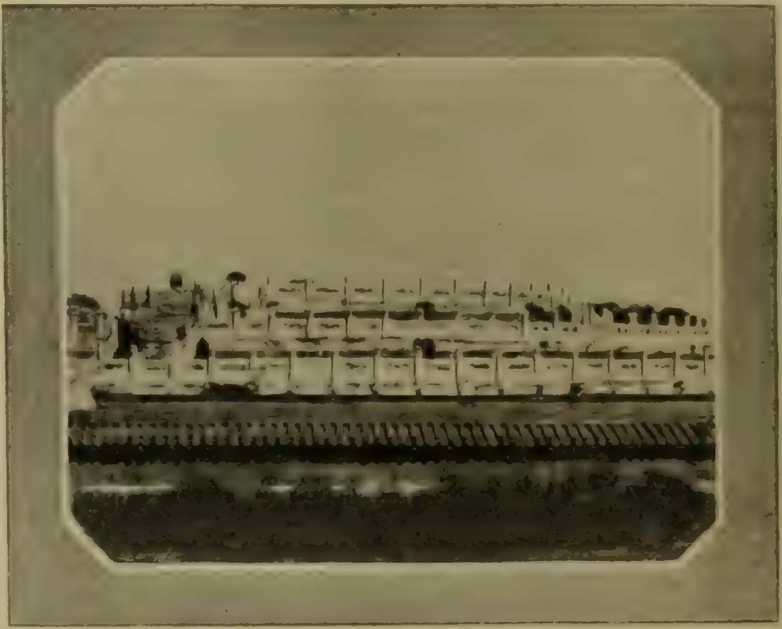

Photo by] TEMPLE OF HEAVEN [Mr. W. M. Belcher

This is the altar where the emperor performs the yearly sacrifice to Shang-ti (the Supreme Ruler). The animals are burnt whole on large braziers, cut out of fine, white marble.

THE POLITICAL POSITION AND CHRISTIAN WORK.

I have sometimes wondered whether the political position of Chih-li has not given to our Christian work there an importance we have perhaps hardly recognised, as it has assuredly, so far as the two chief cities are concerned, made it extraordinarily difficult and seemingly unremunerative.

It was inevitable that Peking and Tien-tsin should become the centres of life and action. From the first, all the Chih-li missions began there. But God soon led the most of them out into distant parts of the province, and for many years past the English Methodists have had large dependent country circuits in north-eastern Chih-li and north-west Shan-tung, while their American brethren have gathered many converts in the district south of the Great Wall, in one or two places west of Tien-tsin, and in the country of Confucius.

The American Presbyterians and Congregationalists have spread rather north and west of Peking, I believe ; the prosperous stations of the latter at Kalgan, on the Mongolian border, at their great school at T'ung-chau, fifteen miles from Peking, and in the far-off village of Pang-tswang, just over the borders of Shan-tung, being all well known. The country stations of the L.M.S. occupy a large part of central and eastern Chih-li : Yen-san, T'sang-chau, Tung-an, Ho-chien Fu, Chih-chau, and Wei-chau are names which indicate a work already considerable, latterly of rapid growth in centres more or less contiguous, stretching ever further towards the southern, lengthened arm of the province, and, moreover, affiliated rather closely with the sister churches of the A.B.C. at Pang-tswang and Pao-ting Fu.

THEN AND NOW.

Thus, though of course missions were still in their infancy, village chapels belonging to the three or four strategic centres from the Shan-tung border to the capital were perhaps numerous enough to make it possible to travel, if desired, from stage to stage ; and ever fresh enquirers from the countless market towns along the intervening country told of the successful toil of preachers and colporteurs. Meanwhile the whole work has shown an evident tendency to be unified by the developments in Tien-tsin and Peking, so that it can hardly be doubted that in a few more years we should have seen movements towards Christianity on a large scale. There has long been a tendency among the numerous secret semi-religious sects to find the rest so long vainly sought elsewhere in the Gospel, and not a few of the best converts have been drawn from them.

To sum up, there would be, I imagine, a consensus of opinion that the outlook before the appearance of the boxer movement was full of promise. The sister provinces of Chih-li and Shan-tung are closely linked, alike in the pre-Christian movements of the past, and in the awakening mental and religious movements of to-day. I have no accurate estimate to give of the total actual conversions to the faith in these provinces, but it is surely not too much to say that they exceed greatly the whole number of Christians in the empire when I went to China forty years ago. And, though the northern, as compared with the central and southern provinces, are far behind in education and wealth, it is not impossible that the people are more susceptible to religious teaching, and the indications of their yielding to the truth *may* have had, in consequence of their nearer relation to the imperial power, much to do with the recent tremendous outbreak of heathen fanaticism and cruelty. I have myself no doubt whatever, that however many and strong the other influences which caused its horrors, the root cause is to be found in the unseen and spiritual foes of God and man, working through the heathen priesthood, with the view of extinguishing the Church of God. But I must not enter upon this theme. The new century has opened, to my thinking, with the greatest evidence of the fear and hatred of the powers of evil, of the advancing Kingdom of Christ that the world has seen for ages, and the present issue is a step in its victorious path. Suffering and loss spell triumph, not defeat, and I look for a glorious ingathering when the storm clouds have cleared away.

I have thus avoided detail and disputable points, and tried only to give my own brief estimate of the general story of the forty years in Chih-li.

C.I.M. Work in Chih-li.

BY MR. T. W. GOODALL

The work of our own Mission, in the province of Chih-li may be summarised thus :—The border city of Hwuy-luh was the first station opened. Mr. Elliston, of Chefoo, and Mr. Hudson Broomhall were the first of our missionaries to begin work there, in the month of December, 1887. Mr. Elliston's service there, however, was unhappily of very short duration. He was taken ill soon after his arrival in the city, and had to return to Pao-ting Fu, where he died of typhoid fever on January 19th, 1888.

Thereafter, Mr. H. Broomhall labored alone in Hwuy-luh for several months, but later in the year Mr. and Mrs. Pigott and Mr. Hoddle came to reside at this station, and in the month of December, 1888, a house was rented, and the work assumed a a more settled form.

About the same time also a house was secured in Shun-teh Fu, and work begun there. The missionaries residing at these two stations in 1900, the year of the boxer troubles, were—at Hwuy-luh, Mr. and Mrs. C. H. Green and Miss Gregg; at Shun-teh, Mr. and Mrs. M. L. Griffith and Mr. R. M. Brown.

The work has been difficult, and despite the devoted toil and earnest prayers of the missionaries, the converts gathered in have been few. It is only, however, that the harvest has been delayed. It will, we believe, yet be reaped, and that, too, abundantly, before long. At the beginning of 1900, the communicants in fellowship at Hwuy-luh numbered 15—3 men and 12 women—23 have been baptised from the commencement of the work. At Shun-teh Fu there were 5 communicants—3 men and 2 women—6 have been baptised there since the work began.

We have two other stations in Chih-li,—Tien-tsin and Pao-ting Fu,—but these are simply business centres, we have no church in either of them. Tien-tsin was made a business basis for the work in Shan-si in the year 1888. Mr. and Mrs. Geo. Clarke are in charge there. Pao-ting Fu (the head of the river navigation) was opened in 1891 as a business centre, in order to further facilitate communication with Shan-si. Mr. and Mrs. Bagnall were in charge there, and there it was that they died martyr's deaths, at the hands of the boxers, in the summer of 1900. The station is at present vacant. Hwuy-luh has been temporarily occupied by missionaries who are on their way to Shan-si. Mr. R. M. Brown has returned to Shun-teh Fu, and has resumed the work there.

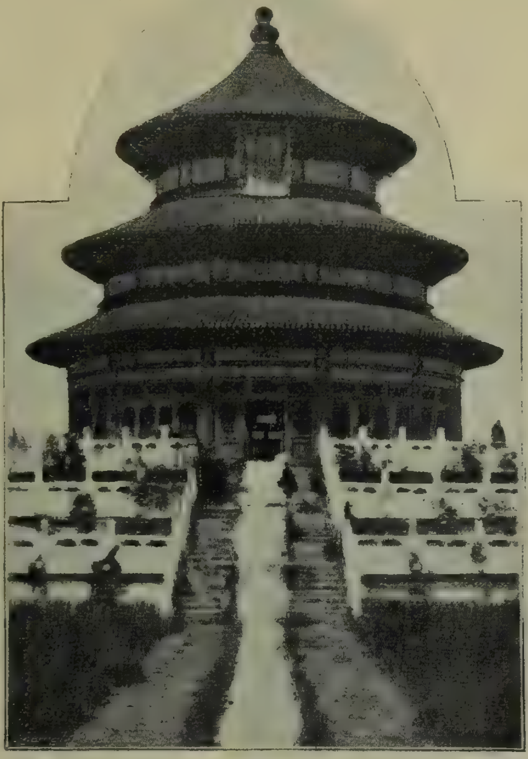
Photo. by] [Mr. W. M. Belcher.

TEMPLE OF THE SUN.

Containing the tablets and shrine of the emperors of the T'sing Dynasty.

Present Conditions in Shan-si.

An Address delivered at the Thirty-sixth Anniversary Meetings of the C.I.M., London, Eng.

BY MR. E. J. COOPER.

BELOVED brethren and sisters in Christ, it is my privilege to-day to represent the province of Shan-si, a province very dear to our hearts, for some of us here are knit to it by ties of blood ; a province which should be dear to the whole Church of God, for there our Lord has left Himself a marvellous testimony in these last days.

Two years ago when I was at my station of Lu-ch'eng, in the south-west corner of Shan-si, the China Inland Mission had 25 stations, 22 out-stations, 1,358 communicants in the churches and 103 missionaries. Altogether I believe there were at least 150 missionaries working in the province. In every station the work seemed promising, and souls were being saved, and then the storm burst. You know the story. You know how all was wrecked, how 112 missionaries and forty children were taken in a chariot of fire to glory, and how many of our native Christians were taken home as well. Oh, may a double portion of their spirit be upon those of us who have seen the chariots and horses of fire, and oh, that we and some here to-day may be baptized for the dead !

At that station of Lu-ch'eng, there was my own family—my beloved wife, Edith and Brainard, and two lady workers, Miss Rice and Miss Huston, and now I and my little girl Edith are the only ones left. This is not the place to speak much in detail. My beloved companion in suffering, Mr. Saunders, has written the story in a booklet called, "A God of Deliverances." * It is a story full of marvellous suffering, of the wonderful sustaining grace of God, and most marvellous deliverances. Stoned, robbed, naked, hungry, thirsty, and dying by the roadside, five long weeks, seven hundred miles' journey, and some of us have been delivered. Weeks of sickness and weakness followed. Last year I sat upon this platform just recovering from a long illness, and to-day, in God's great goodness and purpose, I am able to speak to you in health and strength once more.

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* "A God of Deliverances." By Rev. A. R. Saunders. 40 cents, post free, from the offices of the Mission.

And now let us look at the province of Shan-si as a whole. At the end of 1900 the Church was in ruins. Its leaders were gone and some of the best of the natives too. Yes, in ruins, but yet that Church is rising from the ashes, glorified and beautified. The Chinese Church has its martyrs and its heroes. Two hundred Protestant Christians were killed for their Lord, and many of these have left a wonderful testimony to the power and to the grace of God. And then there are others who have denied their Lord in some measure, have compromised themselves in some way. Specious arguments, just to tide over the penalty of death, came to them, and some have fallen. The Church was in ruins at the end of 1900, and for months the doors were closed and no one could go in or pass out. Then a commission, in which Mr. Hoste and Mr. Orr-Ewing had a part, went into Shan-si, and from that time the work of reconstruction began.

H. E. TS'EN, GOVERNOR OF SHAN-SI

COMPENSATION.

And now came the important question. Should we take up those rights which are ours as British subjects? No, there is a better weapon than that—a weapon that alone is victorious, upon which our Lord depended and upon which He wants us to rely. It is a two-edged weapon, the weapon of love. I praise God with all my heart that Mr. Hoste was led to repudiate compensation on behalf of the Mission. Yes, we fight with the sword of love, and it has already dealt a deadly blow in one heart at least in Shan-si, and that the governor's heart. It was a deep sword-thrust, and we praise God for it. This is what that governor said in a proclamation which he put out in regard to the fifteen prefectures in which the China Inland Mission refused compensation. He said:—

> "Mr. Hoste has arrived in Shan-si to arrange mission affairs. He has come with no spirit of doubtful suspicion, hatred, or revenge; nor does he desire to exercise strong pressure to obtain anything from us. For the churches destroyed in 15 sub-prefectures and districts he asks no indemnity: '*Jesus, in His instructions, inculcates forbearance and forgiveness, and all desire for revenge is discouraged.*' "—(See page 42).

This shows you how the sword went in. "Jesus, in His instructions, inculcates forbearance and forgiveness, and all desire for revenge is discouraged." I say it is something to have got that thought into one of the governors of China, and we praise God for that victory.

The same question comes to each of us as the days go by—the choice between this spirit of love and relying upon our rights. May God help us to imitate Him, and to walk in love towards those that are without. To show you the effect which this attitude has had, I quote from a letter of Mr. Lawson, who says:—

> "The fact of our not having accepted compensation has given us a splendid name among the people, who now know that there is a great difference between us and the Roman Catholics who are now pressing the people on every side. They are in bad odor among the officials and people."

After the commission left Shan-si, the missionaries began to return there, and I think it is a remarkable thing that our beloved director's son, Mr. Ernest Taylor, was the first one to stay in the province. Less than twelve months ago, Mr. Lawson, who had been marvellously delivered, left wife and home that he might return and seek to reconstruct the Church. What does Mr. Lawson tell us were his feelings as he entered that province? He says:—

> "We have scarcely been able to realize that we are in the province where so many massacres have taken place, so wonderfully has God sustained us that no shadow of fear has been experienced. Although we have not very much of this world's goods, and our circumstances just now are by no means so comfortable, yet the increased joy in God far more than compensates for all that we have lost."

THE PRESENT CONDITION OF SHAN-SI.

The present condition of Shan-si is summed up in a letter from Elder Hsu. He is a man of independent character, of confidence in God, sincere and honest, and can be perfectly trusted. He says:—

> "With regard to the work in Shan-si, thank the Lord, the Church of God is in the most hopeful condition and there are signs of great interest and prosperity. Wherever we preach, the people are willing to listen to the Gospel, and—which is better still—numbers have given up idolatry and are earnestly worshipping God. There are, moreover, signs of advance within the Church also. Of the money that has been received as compensation for the destruction of property, the Christians at Hung-tung have all given one-tenth and some have given one-fifth to the Lord. In all, 1,600 taels (about $1,150) were contributed, and, after paying all the local expenses, there are over 1,400 taels now in hand. The Christians in the whole of the Lu-an prefecture also gave one-tenth, subscribing 1,000 taels (about $700). At Chao-ch'eng, P'ing-yao, Yong-ning, and many other districts, the Christians also gave liberally; and, best of all, there are some who are serving the Lord with intense earnestness.
>
> "Praise the Lord, the sufferings of the year 1900 have been a great blessing to the Church. 'The good are truly like gold that has been purified in the fire.'—Job 23: 10; while the deformity and worthlessness of the bad (or unsatisfactory) has become all the more manifest. As the Lord said in Isaiah 48: 10: 'I have refined thee, but have obtained no silver.'—(Chinese translation). Thank God there are no mistakes in any of the Lord's work, and 'All things work together for good to them that love God' (Romans 8: 28) is certainly true."

What is our personal responsibility towards this work in Shan-si? Two years ago there were 103 missionaries; to-day there are about 16 of our missionaries, and one or two of the Baptist Mission. Two years ago there were these 25 stations with flourishing work going on; to-day there are about 12 that are occupied in any sense, and 15 without any workers at all. I tell you, beloved friends, that I stand here to-day with a feeling of awe and of solemnity as I look back on the past two years. The Lord has brought me out of "deaths oft"—apparently dying by the roadside, and dragged out of the village for dead. Many times during that journey, and afterwards, have I been near the gates of glory, and yet the mighty hand of God has been upon me, and I am here to-day. This makes life very, very solemn as one looks out into the future that lies just ahead. These precious days and years that have been added, it may be, unto my life—may God help me to make the best use of them.

In Isaiah 6 the prophet sees a vision of the King, the Lord of Hosts; and, seeing that vision, he cries: "Woe is me, for I am undone; I am unclean." Then the angel flies with the coal, and he is cleansed from his iniquity; and a voice from that glory speaks: "Who will go for us? Whom shall we send?" The prophet, I think, with an earnest hungering after God, cries out: "Here am I," or, as the margin puts it, "Behold me; send me." And his message—what was it? A message of condemnation and of doom to Israel. To-day, God the Father, who loves the world; God the Son, who died for the world; God the Holy Ghost, who strives with the world, is calling from the glory to His children, "Who will go for us, and whom shall we send?" It is not to tell the Chinese of condemnation and doom, but to take the message of love. Do you hear that voice in your heart to-day? Oh, may we feel our weakness! I feel that the enthusiasm of the flesh has all gone, and I feel utterly weak as I face the future; but yet if we see the King, the Lord of Hosts, and realize His power, we shall be able to say, in the presence of God, "Behold me; send me." I look forward to going out in the autumn by God's grace; and, if He will only give me the privilege of seeing some fruit in that province of Shan-si, if He will only send me with the annointing of the Holy Ghost, I shall be satisfied.

The Churches in South-East Shan-si.

BY MR. DOUGALD LAWSON.

THE churches here are in much the same condition as the other churches in most places in Shan-si. At Lu-ch'eng all the Christians but three who remained steadfast and loyal to Christ, received the recantation ticket, and here at Yu-u, where such was not issued by the mandarin, most of the Christians worshipped idols once, under the plea of deliverance from death, as requested by the leading gentleman in the district village. Those who did not worship idols compromised by paying money to the temples or to the boxers. The women, who were not subjected to this test, and who did not worship idols, with but one exception, bound up their feet, though since the troubles and before we left China, they were filled with sorrow and unbound them again.

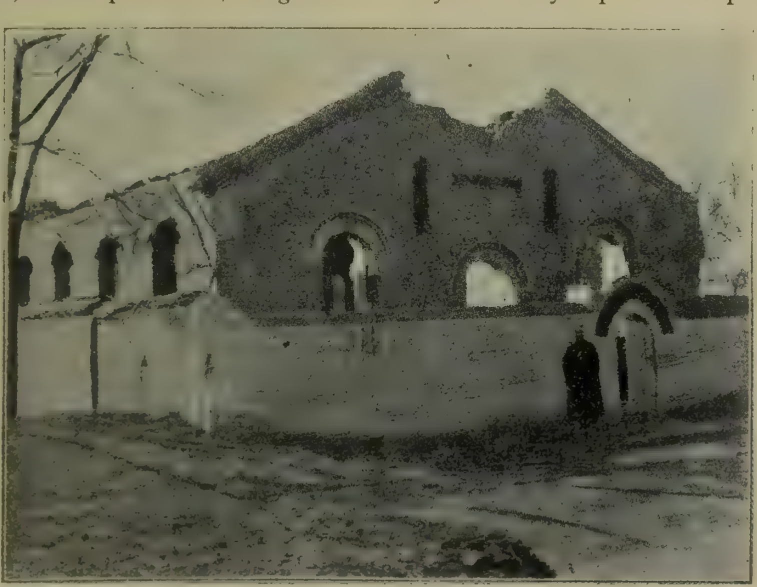

Photo. by] [*Mr. H. Witt.*

RUINS OF THE C.I.M. CHAPEL AT YU-U, SHAN-SI.

Many of those who denied Christ, however, were shortly afterwards filled with bitter sorrow, which must have been real, for, when the mandarin, on a subsequent occasion, sent out men to get the names of any who might still want to follow Christ, they gave their names although it was commonly reported that they would be put to death if they did so. One man, who at first recanted, when taken to the yamen, and when the mandarin asked him if he would still believe in Jesus, said, "I cannot but believe in Christ; even if you beat me to death I will still believe and follow Him," whereupon he was beaten to death, his body cut open and his heart taken out and hung up for exhibition in the ya-men. This mandarin, who was in office when Dr. Hewitt was in prison, was degraded and put into prison at Lai-t'ien Fu, where he poisoned himself, after which he was beheaded. The Christians have, by their own action, put themselves outside the Church, and will not be received back until they give full evidence of repentance. The work has been practically reorganized, services and monthly gatherings having been resumed at the centres, and in some of the village chapels. I have not yet taken any steps towards restoring any to Church fellowship, but may soon do so, as many seem very sad and repentant. The Lord has been working mightily in the hearts of some, and not a few have been brought to humble themselves before God in real heart-confession of sin. Is it not comforting and encouraging to remember that the disciples who forsook and denied Christ were those whom He afterwards used in the evangelization of the world, and shall we not pray and expect Him to make those who have denied His Name channels of blessing to their fellow-men? O that the Holy Ghost may be poured out upon these churches, and upon all the churches throughout this province! Lately we have had splendid opportunities of preaching at fairs in different parts of the district. The people crowd around us in greater numbers than formerly, and seem so surprised that we should be back among them again, preaching with as much boldness as ever. We have been greatly cheered by the voluntary help and testimony of some of the native Christians, and praise God for their earnest, though chastened testimony, borne among those before whom they denied Christ. this, some of them told me with tears, is not easy.

Our chapels are being rebuilt, the entire expense of which is being borne by the Christians themselves, who contributed a tenth of their compensation for this purpose. The contributions are as follows:—Lu-ch'eng church, 166.40 taels; Yu-u church, 604.51 taels; Lu-an church, 539.25 taels; total, 1,310.23 taels.

We have lost by death, in all, 13 members in connection with the two churches, Lu-ch'eng and Yu-u. Pray for showers of blessing to descend upon this district, so that the seed that is being sown may spring forth and bear much fruit. "My word . . shall not return unto Me void."

Notes from Bing-yie, Cheh-kiang.

BY MR. ROBERT GRIERSON.

OUR last trip into the country was a very interesting one. We travelled by canal boat, accompanied by our earnest helper Miss Ling, the converted nun, and Mr. Dzang, our former school teacher. We were about eight hours in reaching Chang-shie, which lies twenty-seven miles to the south-east and is our furthest station in that direction. It was once a very important walled city, inhabited by rich families, as is shown by the large houses with their strong outer walls. History or tradition says, that the place was attached by Japanese several hundred years ago, and was abandoned by the people, who fled inland. It was laid waste and deserted for a number of years, until more peaceful times came, when the people finally ventured into it once more. The city lies three or four miles from the sea, and is a busy place. Four distinct dialects are spoken within its walls. We heard Mr. Dzang preach a sermon in each dialect before we returned. Formerly he lived in this city.

VISITING THE VILLAGES.

Our first visit from this centre was made to a small village about three miles away, where nine out of the ten families of the place believe in the Gospel. The Christian who gave us our dinner is a promising volunteer preacher, who also speaks the four dialects of that region. The second day's trip was made to Mr. Dzang's native place, quite near to the sea-shore. As a good part of our walk was around the cliffs on the shore of the "great deep," we enjoyed it very much. Some new and strange creatures from the sea were served up to us for dinner. Our third day's trip was by boat to several villages near by, where there are some Church members, and the day was concluded with a feast after our return to the city, late in the afternoon.

The fourth day was spent in visiting enquirers and members in the city itself, and in the evening we were at another feast, at the home of a wealthy friend, who had presented a large building to the Church for its services. Our present building is far too small for the growing congregation. With an expenditure of about one hundred dollars this new place will make a splendid church and a preacher's house with room to spare. The man who gives the building is not a member, and is only slightly interested in the Gospel as yet. We trust his gift may be the stepping-stone to a whole-hearted surrender to Christ. On Sunday morning we had two services, a large and most encouraging men's meeting and a service for women, led by Mrs. Grierson and Miss Ling. There must have been about one hundred women present, the great majority being outsiders. They all listened with unusual interest. Miss Ling was quite uplifted with the opportunity, and excelled herself in speaking.

In the afternoon we went to another station, about four miles north, where we had an interesting experience. The Christians had just finished their noon rice when we arrived. The people seeing the "barbarian" lady enter, began to pour into the church. We wanted to have two services, one for men and the other for women, but this was impossible. So Mrs. Grierson, with Mr. Dzang and two other Christians sat on the balcony and preached to the crowd in the large courtyard below, while I conducted a service in the church.

In the evening we went on to a house occupied by four brothers, all Christians. The first of these brothers to believe the Gospel had a real, old-fashioned conversion. The members of his family really believed that he had gone mad when they heard him praying and singing, and especially, when he began searching through the house for idolatrous books to burn. His wife was afraid to sleep with him. Finally they sent for two Christians, who succeeded in somewhat calming their fears. Now all are Christians, and the house has a decidedly Christian atmosphere.

A CHINESE HOUSE-RAISING.

We concluded our trip by attending a house-raising, by invitation of a well-to-do Christian. His house was torn down during the boxer persecutions, and he is rebuilding it. He gives the use of his middle room for a chapel, as he did with his former house. He has also offered a room for a school teacher, if we will help to get one. We found all ready for us. The ridge-pole, which was to be put in place, was decked with streamers of red. A company of native musicians announced our arrival with trumpets and gong, and the inevitable fire-crackers completed the ceremony. We had a song and prayer, after which the ridge-pole was pulled up and put in place by the workmen. We then sang the doxology and had the benediction, after which every one congratulated the owner and the head workman. The order of the day would not have been complete without a feast, so we had a nice dinner and then took the boat for home. Our Chinese Christians have an interesting way of turning all the ceremonies, where, in their former days, idols were invoked, into services of prayer and praise, as in this case of house dedication. Everything was quite in accord with native custom, except the religious ceremony, and that was prayer to the true God instead of to the idols. The owner told us that at the erection of the former house, they had consulted the priests as to which way the house must face, so as not to meet any misfortune. This time they turned it more to the south, and built it to suit themselves. They also did away with the choosing of a lucky day for the ceremony. "See," said the owner, "the Lord gave us good weather, and the presence of the foreign pastor."

A Trip to the Country.

BY MISS K. B. STAYNER.

GETTING into a fair-sized boat, which was awaiting us at the east gate, we soon were comfortably settled for the night. Our destination, Shiae-sa, a village in the outer "South Creek" district, was reached some time before day-light. Here we stayed with an interested family for three nights, visiting adjoining villages during the daytime.

Until lately there were not even enquirers here, and now there are enough to make it worth while to send a preacher from the city every Sunday. The majority have been interested through seeing the wonderful change effected in our hostess by believing the Gospel. She is a very bright and earnest woman, and took us around to a number of houses in the village, and to several other places some distance away. We feel more doubtful about her husband, although at present he seems to be really in earnest. He has only recently broken off his opium habit. Giving up all his work as a Taoist priest is, to him, quite a test of faith, for he made much money by it.

There are two other men who have given up their opium, one of whom, also, was a Taoist priest. Four more have recently come to break off the opium habit in this city. One of these men owns an opium den, but assures us that he will close it. As I sat in the courtyard of his miserable place and looked at the faces in the crowd which surrounded us, listening to the preacher, I felt that I had rarely seen a more debased and wretched looking set, with sin and its results so unmistakably stamped on their thin faces. One poor, old man, trembling with age and on account of his opium smoking, came and listened quite attentively. He asked many questions, and said he would like to give up the opium, whereat the others laughed, thinking it impossible that at his age it could be done. Oh, that he and they might trust in the power of God, which is "enough" even for the apparently impossible!

In the evening we had great crowds, mostly men, who were wonderfully quiet and well behaved, considering that it was the first time that a foreigner had been there. On Sunday a large number of outside women, and about thirty enquirers were present. A few of these came from villages we had visited on the Friday and Saturday. We were glad to find believers at So-diu, a place across the creek a little above Shiae-sa, through which we had often passed, but where, until recently, no interest in the Gospel had been evinced. Within the week we visited altogether twenty-two villages, and returned to Wenchau full of thankfulness to our Father for all the way He had led us, for the blessing He had given us, and for what we had seen of His saving and keeping power in our native Christians.

SOME TRIALS AND TEMPTATIONS.

I will add a few examples of little trials and temptations to which our native Christians are constantly exposed, which came under my notice during this trip. They may seem very trifling, but are not the trifling vexations often the hardest to bear patiently? The first case was that of the family at Shiae-sa, where we stayed for three nights. We found that the wife had gone to the city to consult with our pastor as to what could be done to settle a trouble which had arisen between one of the villagers and themselves. It seems that a certain man owed our friends some money, so one day he came with a pig and offered it instead. It was duly accepted. Unfortunately this man was also in debt to another, who, when he heard about the pig, promptly came and carried it off. Had our friend not been a Christian, the man would not have dared to take the pig. But when a man believes the Gospel, his heathen neighbors soon see a change in his life and ways, and as they hear, from time to time, the preacher exhorting to patience and love, the evil-minded secretly rejoice and lie in wait for an opportunity when they may take advantage of the Christian's forbearance. So it was in this case. While at Shiae-sa, our native helper remonstrated with the offender. The latter absolutely refused to return the pig, but, after a long palaver, agreed to pay the Christian a few dollars, though much less than the pig was worth. Finally, he even refused to do this, being dissuaded from it by one of the scholars of the place, who was opposed to Christianity, and felt that even this would be a victory for the Christian. We do not know, as yet, how the matter will end.

CHEATED BY HIS EMPLOYERS.

Another enquirer, a tailor, was rather distressed because at several places where he had been working his pay was being refused him. In former days he would have gone to them, towards the close of the year, and would have stormed and raged and refused to leave until a settlement be made. But now he could not feel it right to do this, and his employers knowing this, took advantage of it. He is also concerned lest at the beginning of the year the people of his village attempt to force him to pay money for idolatrous purposes. This is a fruitful source of trouble each year, and we need to pray earnestly for our native converts that they may put their trust in God and not in any influence which we, as foreigners, may be able to exert in their behalf.

HINDERED BY HIS FAMILY.

I must tell you of one other poor old man. Nyie Shung-pa has believed the Gospel for many years and is a true follower of the Lord, but he has been greatly hindered by his wife and son, who are both stronger characters than he. He applied for admission to the Church, but we did not feel it right to receive him, while his son was growing opium and his wife insisting upon it, too. As head of the house he was responsible for the actions of his family. I always felt sorry for the poor old man, for I knew he hated the opium as much as we did. In fact, more than once he had hoed it up, much to the indignation of the others, who, of course, insisted upon planting it again. At last, after several more years of faithful Christian living on his part, the Church felt it could refuse him admission no longer. He was old and really had no power over his grown-up son and his vixenish wife, so he was finally admitted to Church membership, though of course, under the circumstances he could hold no office.

HOED UP THE OPIUM.

The opium question still rankled in his mind, however, and last spring he went out and hoed up a lot of it. When the son found what Shung-pa had done he came in a great rage, and abused his father. A lively scene followed. Shung-pa blamed his wife for encouraging the son in his unfilial ways. Later in the day, he slipped quietly away and for days was nowhere to be found. Then the woman was frightened, for she seemed fond enough of the old man, apart from the question of growing opium. After an unavailing search throughout the neighborhood she came into the city to see if he was with us. We had heard nothing of him and she was obliged to go away very disconsolate. On the next Communion Sunday she came again and, sure enough, he turned up, having spent the intervening time down the river, helping some Christians with their harvesting. There was quite a touching meeting between the two old folks, and she has been more kind to him ever since. On the Sunday we were at Shiae-sa she came with him to the services, a distance of about two miles, and when we went to see them she was most friendly and gave us a very good dinner. She prays now, sometimes. I am sorry to say that the son still grows opium, but much less than formerly.

Will you not join us in prayer for the tempted and tried ones amongst the native Christians? These are but a few samples of their difficulties. As one sees some of the details of their daily life, one realizes how hard, nay, how impossible, but for the Lord's enabling power, it is for them to lead lives that glorify God.

The Most Satisfying Evidence.

There is no more convincing proof that men can give of the grip the Christian verities have on their lives than their willingness to go to the ends of the earth and to lay down their lives for the propagation of the Gospel of the Son of God, for, as Archbishop Whately said: "If my faith be false, I am bound to change it; whereas, if it be true, I am bound to propagate it."—*Mr. John R. Mott, M.A.*

The Last Provincial Capital.

BY MR. ROBERT POWELL, K'AI-FENG FU, HO-NAN.

PRAISE God! the last provincial capital in China, K'ai-feng Fu, has opened her gates to the preaching of the Gospel. For long years this city has resisted every attempt of Christ's messengers to obtain entrance, not to speak of residence. So strong has been the opposition that it is only of recent years that it was possible to get even inside the gate; and so far-reaching was this spirit of opposition that when, some years ago, entry was obtained into a city fifteen English miles away, the gentry of this capital made matters so unpleasant that withdrawal became necessary. But now Christ has conquered, and the stronghold has yielded to the will of our Master.

FORMER FAILURES.

Three years ago, we tried to enter unobserved, but in vain. With difficulty an inn was reached, but almost immediately an official arrived in full dress and urged an early departure. A stay of eight days was, however, made, and all passed off peaceably. Two years ago we were again stopped at the gate, with the question: "What is your nationality?" "English," I replied. "What is your business?" "Selling Scriptures." With the words, "Scripture-sellers are not allowed here," my opponent seized my hand and endeavored to forcibly prevent further progress. Objecting to such action, I, after asking the man his name and authority to stop me, quietly but firmly, said: "I am going to my inn, and if you have any legitimate business you will find me there." It was not long before the mandarin came and urged my departure at daybreak at latest. Not being an early riser, I stayed twelve days.

A WONDERFUL CHANGE.

This time, how different things have been! Enabled to return to the province after the boxer troubles, it was thought advisable to pay an early visit to the capital, and thus take advantage of the lull which so often follows the storm. This time there was no difficulty at the gates, although our card was presented. The gate-keeper was sleeping off the effects of his opium-smoking, and paid little attention. At the inn, although I announced myself several times and tried to attract attention, it was not till the next day that the officials awoke to the fact that a foreigner had arrived; and they ordered an inn and food to be prepared for me, which I, however, politely declined.

Photo by, *'Mr. R. Powell.*

EN-ROUTE FOR K'AI-FENG FU, CAPITAL OF HO-NAN.

The people on the street were quiet. The emperor and empress dowager had only left a few days previously on their journey to Peking. The things—tawdry enough—which had been lent by the gentry to their Imperial Majesties were now loaded up in barrows and carts, that they might be returned to their respective owners, and the city was quickly resuming its normal aspect. Numerous houses were to let, but to find a landlord with courage enough to let one to a foreigner was not easy. House after house was tried, but without success. I was told that unless the house was rented secretly, and my nationality only revealed when in actual possession, it would be impossible to secure one. I did not approve of this, and encouraged my helpers to persevere. At last one was secured, and when next morning, we were to obtain possession, we found that the devil had been busy and the landlord had refused. My men were much discouraged and cast down. I had been praying much about it, and had the assurance that all would be well. Next day another landlord was accidentally found, and I sent to secure the house at once. Alas! I had not sufficient money, but God graciously raised up a friend who kindly advanced me enough to make up the sum required. I moved in straight away for fear the landlord would repent, which he did the next day, when the persecution commenced. I called upon the official, and asked him to protect the landlord, hall, and Christians. He was not at home, but I saw the next in charge.

OBJECTIONS OVERCOME.

A couple of days later the official called, and then commenced the struggle which lasted a week. He asked me what authority I had to open a hall in K'ai-feng Fu. I showed him my passport, and drew his attention to the treaty rights. He said this was not sufficient for him; he must have direct word from Peking. I replied that the passport was sufficient, and according to it he could report me to my consul if I were wrong. I said that if he was not satisfied, he and I could both write to the authorities and await an answer. This he was not willing to do, and thus we remained for a week. Each time he came we sat, one on each side of the table, facing one another, and he using all the arguments he could command to induce me to leave. He said the place was a dreadful hole, a veritable water-hole, in fact, and no one cares to jump into a water-hole. When he had finished his string of arguments, and he generally had a fresh string each time, I tried to persuade him that the place was a most desirable one, and that I had no intention of moving, not even for an earthquake. At last he said, "Well, I cannot force you to go, and I must protect you for fear of losing my office." I asked him if he would protect the landlord. After some hesitation he said he would. That was all I required, and so I said, "Now everything is settled peacefully." With that he looked at me a most outlandish look, and said, "You consider it all settled peacefully; I don't by any means think it peaceful." I laughed, and then he laughed, and thus we settled it. A few days later a telegram from Shanghai to the governor fixed everything securely, and now settled work has been established in this the last provincial capital of China to yield to the Master's will. Each evening we have a meeting with about a dozen Christians and a number of interested ones. May God make this a flourishing Church!

Lights and Shadows at Nan-k'ang, Kiang-si.

BY MRS. GEORGE H. DUFF.

THAT a great change is coming over the people, even of conservative and proud Nan-k'ang Fu, no one can doubt. The high and the low alike are feeling it, and are showing a very different spirit and attitude, both to the foreigner and to the Gospel. We noticed this about the time the officials received that terrible edict at the beginning of the boxer uprising, in that our district official showed himself particularly kind to us and not only visited us personally, but insisted on the children and myself visiting his wife and mother. They were very kind in their manner toward us—not merely respectful, but loving. This seemed to give us a different standing amongst the people, and soon we had visits from some of the upper classes who had hitherto kept aloof from us.

INCREASING RESPECT SHOWN.

We have found things improving in this way ever since our return here, just one year ago. Indeed, we have had more respect shown us from the heathen during the last six months, than in all the years we have spent among this people. Though this very favorable official has been removed from here, he so arranged things before leaving, having received orders to open a bureau for the protection of foreigners and arranging of church affairs, that the new mandarin and his secretaries are also very friendly, especially the private secretary, Mr. Lo, who is the official's right hand in all matters, and through whom alone the official can be seen. Mr. Duff was at Mr. Lo's home for dinner a few days ago. His wife and sister-in-law are also very favorable to the Gospel, coming not only to make our aquaintance, but especially to hear and to learn. The sister-in-law is a vegetarian, and is anxious about her eternal welfare. I cannot tell you what a joy it is to talk with her, as she is not only anxious to learn, but is intelligent and reads nicely. I would value special and definite prayer, that the Holy Spirit may lead her into the light and liberty of the Gospel. One only speaks of, or cares for, the favor of the people, in so far as it makes things easier for our native Christians and inquirers. They have, at best, much to suffer for the Gospel.

While there is a decided change in the attitude of the people, the old enemy of souls remains the same in his bitter hatred and opposition to the Lord and His servants; and the Lord's people in China, native and foreign, never needed more prayer and sympathy than they do to-day. What wisdom is needed to deal with those who seem kind and favorable, and what grace and tact to meet, helpfully, the opponent. We must expect to feel something of the shot and shell while we stand on the enemy's ground, causing us even to rejoice in our Lord's "Blessed are ye."

MADE THEIR ESCAPE AT NIGHT.

About four months ago we found four well-written characters on a wall near by, saying the people might kill the "foreign devil." A little later a little foreign dog, which had been given our second boy as a present, was killed by some one, and only two months ago, at the advice of our officials, we were obliged to leave at night in a government boat provided by them. Men were kindly sent to help us get our things on board and to care for us. The officials feared serious trouble from the military students gathered here, who were agitating for the usual bow and arrow examination, and blaming the foreigners because the emperor had changed the military tactics. They placarded the city, announcing their intention to destroy the foreigners, the chapel, etc., on a certain day, unless they were successful in persuading the literary chancellor to hold an examination. The officials knew that the latter would not do this in opposition to the orders of his superiors, and so they were most anxious to see us safely out of the city before the literary chancellor arrived from the capital. Out of respect for the advice and position of our officials we decided to go, for as things are now, it would mean so much for the poor offiicials if anything happened to us. After ten days we returned to find all going on quietly. The officials had secured the names of the unruly students and brought pressure to bear on them through the elders of their various towns and villages, so they were forced to return quietly to their homes. It is evident, therefore, that while homes and hearts are opening to the Gospel, we still have great need of your prayers that wisdom and grace may be given us continually.

A LITTLE "MOSES."

A baby girl lay crying on the street near our deacon's shop one whole night. Early next morning, after praying with his wife and examining the child, he decided to save it, and therefore took it into his home, thus making it his own. No one could now take her away from him, unless he consented. In a day or two, a woman came into his shop, begging him to employ her to do the washing and housework, or she would die of hunger. He told her he had a woman already, but as she was not satisfactory, he would give her a trial. The woman said she would act as wet-nurse for the baby he had picked up, as well as do all the work. This led him to question her more closely. He soon discovered that she was the mother of the babe and that poverty had forced her to seek a situation as wet-nurse with the district official, where she knew one was wanted. She could not secure this position and keep her child, so she left the child on the street, hoping that someone would have pity upon it and adopt it. Failing to get the nurse's position at the ya-men, she naturally wanted to be where she could care for her little girl. Deacon Liu made his conditions very plain to her, offering her the same wages that he was giving the other woman, which she gladly accepted. In telling us about her and the little "Moses," he said that having come under his roof, he hoped she would gain eternal happiness through Jesus. He brought her to the very next meeting. The baby is a very fine little thing, and we all feel so glad for her. Forced from her poor mother's arms through poverty, gathered up from the street, she has been adopted into a Christian home, where she will not only have good care, food and clothing, but will grow up without the terrible pain and sorrow of foot-binding, and receive Christian instruction from her earliest days. Mr. Liu is a very kind-hearted man, and exceedingly fond of his children. He has three daughters already, all growing up with large feet, so with the new "Moses," he has four girls and two boys. His faith in God is always helpful to us, and he is an able assistant to my husband in the evangelistic meetings held in the street chapel.

The Cost of War.

It has been pointed out that in the recent war in South Africa, Great Britain "has spent far more than all it has contributed to spread the Gospel of Christ in the world since Carey sailed for India, ten years more than a century ago."

Tidings from the Provinces.

Personal Items.

Miss Wilhelmina Watson and Miss Cora A. Pike are happily settled in their work at Kiai-hsiu, in the province of Shan-si.

Miss F. L. Morris, who has hitherto assisted in the offices at Shanghai, is hoping to take up native work in the interior this autumn.

Mr. and Mrs. T. Windsor are finding encouragements in the work which they have recently taken up at Tuh-shan, Kwei-chau. Interested crowds fill the chapel, and Mrs. Windsor has organized a class of enquirers from among the women.

Miss Isabella Ross, of Guelph, Ontario, has been obliged to leave China on account of poor health. She sailed from Shanghai, by the S.S. Kin-shiu Maru, upon July 5th, arriving at Seattle, July 29th, and is now at Denton, Montana, spending a month with her brother.

Items of General Interest.

The Chinese have formally accepted the conditions for the restoration of Tien-tsin. The transfer will be made on the 15th inst.

An epidemic of cholera is raging throughout the East. Reports from various parts of China show that the disease has been spreading inland from the coast.

The foreign ministers have agreed to a representation, made by the Chinese, that all parcels coming in by foreign post be subject to examination, with a view to paying duty.

Famine is again threatening in parts of Shan-si and Si-ch'uen. Unless recent rains have relieved the situation, the outlook is ominous, and much suffering must ensue during the coming autumn and winter.

A Peking dispatch reports that the imperial sanction has been granted to the scheme proposed by Sir J. L. Mackay for the abolition of the "li-kin" (inland native customs) stations in return for increased import and export duties.

The old rumors about foreigners gouging out eyes and extracting hearts for medical purposes are again prevalent in several provinces. As a continuance of this may mean serious trouble, we need to pray that the Lord will interpose and maintain order.

In many parts of central China the price of rice, the staple food of the natives, has risen to almost famine figures. The officials have been helping the people to tide over the time till the harvest has been reaped, by selling tribute rice from the government granaries.

The British consuls still refuse to grant passports to single ladies to enter Shan-si, although the consuls of other nations have done so, and ladies have already entered the province. There seems no good reason why this restriction should be continued, and we trust it may not be long now before it is removed.

An impressive ceremony took place at T'ai-yuen Fu, the capital of Shan-si, on June 4th, when a Memorial Stone was erected by imperial order outside the governor's ya-men, in memory of the missionaries who laid down their lives in 1900. The names of the 33 sufferers were engraved on the stone, both in English and Chinese, together with a brief inscription. H. E. Shen Tao-t'ai delivered a brief oration, to which Rev. H. Sowerby made a suitable reply.

The China Presbyterian Union has begun the publication of a weekly religious newspaper in Chinese, *The Chinese Christian Intelligencer*, at the Presbyterian Mission Press, Shanghai. While under Presbyterian auspices, this paper will not be distinctively denominational. In view of the rapid increase of Chinese newspapers at Shanghai, it is hoped that this paper may create and satisfy a taste for something better than that which is now filling the minds of the people.

Shan-si.

Sih-chau.—"We arrived here after a long mountain journey, and have been well received by the people. As to the Christians, it seemed unaccountable that they so quickly heard of our arrival and came from their villages to see us. They have suffered much at the hands of the boxers and the officials. Some, I cannot give the exact number, have laid down their lives.* The persecutors in this part of the province seem to have been more anxious to raise money from the Christians, than to have killed them. Ransoms were given for the lives of most of those who were spared; sometimes this was arranged by heathen relatives or heads of the clan to which the Christian belonged, so, according to Chinese custom, it would have been very hard for the Christian to have done anything other than to fall in with the arrangements made for him by those who were befriending him. This money was spoken of as having been given for idol worship, and their giving it was used by the enemies of Christianity as a proof that all of these "Jesus religion people" had repented of their neglect of the idols. Many of the Christians, when they understood this, were sorry that they accepted the terms of release. They are coming about now, making confession of their unfaithfulness. A dear man came in from Ta-ning to confess, the other day, telling a story most touching. He was away from home on the errand of carrying food and water to the hiding-place of the Peat family, when the boxers came to his village and a ransom was arranged for him by his relatives and elders. On returning and finding the contract completed, he felt, at the time, that he could not reject his release, especially as he possessed the secret of the whereabouts of these hiding ones, and he knew no one whom he could trust to carry them food and water in the quiet hours of the night. Afterwards when the Peat family had suffered martyrdom, this man felt that he had been unfaithful to Christ, so he has come 30 miles to avail himself of the first opportunity to make a confession before the Lord's people.

"The certificates received by the Church members in this part of the province, had nothing of recantation in them; they simply stated that the holder of this paper should have official protection from the boxers. They cost 2,000 cash each, so it was only one way of extracting money from them. After they received these papers, the persecutions continued as before. I understand that in other parts of the province the certificates were differently worded, and did imply recantation.

"You would have enjoyed being with us on our first Lord's day here. On Saturday the more distant ones began to come in, and how glad they were to see us and to have the worship regularly established again. On Sunday we all rose at 5 a.m. and had our first prayer meeting before breakfast. From that time on, others continued to arrive. All seemed happy, though some were in tears. An old woman who had come 8 miles, brought with her a little metal clock which she had taken, at the beginning of the troubles, from the hand of Miss Hurn, to keep for her. She had kept it two years. She could not tell the time by it, but she always wound it and kept it running, for it seemed to talk to her and reminded her of what Miss Hurn had said. Before the time for the regular service, the chapel was filled—not with curious hearers, but with really earnest worshippers. Our second Lord's day has been much the same. We are living in the house where the Peat family lived, and which they left two years ago to hide in the hills. The boxers did not destroy this house because it was rented. The personal belongings of our friends they destroyed, but there are still a good many things about, which have been theirs. Mr. Orr-Ewing visited the place, made arrangements with the landlord, and established a caretaker. Constantly, in the work and in the life here, we are reminded of our martyred friends. The baby's cradle has been standing in the corner of one of the rooms; their dining table in another. A well-used Bible and many other things remind one of the words:—

"Let goods and kindred go,
This mortal life also;
The body they may kill;
God's Truth abideth still,
His kingdom is forever."

—(Miss) *Maud Hancock.*

Ho-nan.

Siang-hsien.—"Recently, I took a journey to the north-east, accompanied by Mr. T'ien, our evangelist, Mr. Chang, a deacon, and a servant. At Hsu-chau, we spent a day on the streets, selling books and speaking to many who were willing to listen. The people were friendly, and the book sales were good. In the evening we received a number of visitors at the inn, and next day we went on to Ch'ang-koh Hsien, a small town off the main road, where the people manifested some curiosity upon the appearance of a foreigner. Two members of the Chau-kia-k'eo church reside there, so we had a friendly circle to help us. These two men formerly carried on a business at Chau-kia-k'eo, but returned to their homes after the boxer riots. On Sunday we had a short service in the morning. In the afternoon we went to the home of one of our Christians, where a number of people gathered to hear the Gospel, and afterwards walked about the town, talking to some here and there. In the evening over twenty persons came to the inn, and the time was given to conversing on the Word. There were several who had heard the Gospel before, and who have books. Most of them remained till 10 o'clock. Our hearts were encouraged to see the interest these men manifested in the message of salvation. They would like to have us open a hall there.

"I found all quiet on my return here. The unrest of a month ago seems to have entirely subsided, but I am sorry to say that the troubles at Pi-yang, near Shae-k'i-tien, have run on till now. Not long ago there was an open battle between the rebels and soldiers, in which the former were routed. However, I think the end is near."—*Edward G. Bevis.*

Si-ch'uen.

KIA-TING.—"There is a feeling of dissatisfaction abroad, because the people of this province did not join in the boxer movement, and yet have to pay their share of the war indemnity. There has, moreover, been a long drought. Rice is almost at famine prices. Crowds of gaunt people, suffering in consequence of their privations, from sores, malaria, etc., are to be seen everywhere. As usual, they blame the foreigners for all their woes, while we seek to relieve them. Two placards of the usual 'exterminate the foreigner' type were recently posted up, but we are quite accustomed to these things by this time. As summer comes on we wonder what is in store for us, but don't feel nervous. We 'ken right weel' that God is over all."—*Mrs. Benjamin Ririe.*

Chih-li.

HWUY-LUH.—"The work has been going on steadily. The attendance at the Sunday services is small, but more women are coming around to see the sisters. During the last two weeks, the annual fair has been held in the city. The first few days were almost entirely devoted to idolatrous worship and processions. Many women from the surrounding villages came to see the foreign ladies, and this gave us an opportunity of telling them something of the Gospel. Yet how short a time they stay, how little they hear and, still less, understand! How impotent it makes one feel, and how dependent upon the Holy Spirit to bless even the few words. A native and myself have been on the streets several days, and have been well received. The people listened very attentively to what was said, and a good number of gospels and tracts were sold. On the whole, the people seem glad to see us back, and enquire very often as to when Mr. and Mrs. Green are returning. Although there appear to be very serious disturbances in Shun-teh Fu, and a great number of soldiers have been sent down there, things are very quiet in this place, and we are not likely to be affected by them. The trouble is over the collection of the tax which is to pay the indemnity to the foreign governments, and several villages have combined to resist."—*Alfred Jennings.*

Shan-tung.

CHEFOO.—The following account from the Chefoo correspondent of the *North China Daily News*, gives the details of the sad fatality at the Boy's Department of the C.I.M. Schools, reported in our last issue:—

"The chief topic of the last few days has been the deaths, one might say tragic deaths, of the popular little fellows of the C.I.M. School, who, by nothing more nor less than misadventure, have been cut off from their parents and companions.

"The cause most generally accepted is that of poisoning from the effect of bad meat, and this is confirmed by the doctors here. It appears that the ice chest, in use at the School, is divided into two compartments, a higher and a lower; the food is kept cool by ice in a tube running down the centre of the chest through both compartments. The ice is put into the tube in the morning, and during the day may of course melt, ultimately leaving the upper compartment void of ice. It appears that last Saturday (July 5th) six chicken pies were made for the Sunday evening's meal, four being placed in the lower compartment and two in the upper. Sunday was a very hot day, one of the first of real summer experienced in Chefoo this year, which would account for the speedy turning of the pies not thoroughly protected by ice. Both masters and boys ate of the pies at the various tables, but only those who ate of the two pies placed in the upper part of the ice chest, it is assumed, have been stricken down. The first victim was Gershom Broomhall, aged 10 years, who died within four hours of the meal. From thence on it was a scene of death, the boys dying in the following order, though not with the suddenness of Broomhall, whose end was the most rapid of all. The names and ages are:—Gershom Broomhall, 10 years; Ellsworth Fitch, 10 years; Marit Sanstedt, 12 years; Nicholas Gray, 13 years; Norman Gray-Owen, 12 years; Hugh Gray-Owen, 14 years; Stewart Kay, 10 years; Howard Fishe, 11 years; Herbert Parry, 16 years; Claude Hartwell, 10 years; Norman Whitefield, 10 years.

"To this list must be added the little F. W. H. Momsen, step-son of Capt. Muir, of the Pechili. The Pechili was in port, and the little lad went aboard and was to have taken a trip to Swatow, on the boat, when he was taken sick; he was conveyed to the General Hospital, where, despite all efforts, he died at a quarter past two yesterday (Tuesday) afternoon. He was buried this morning. There is now only one very serious case, that of Cyril Molloy, who was suddenly taken ill this morning, at 3 a.m. He was apparently in excellent health, and wires had been sent to advise no further cause for anxiety. His condition is critical. (He also died.—ED.) Frank Parry, brother to the one who died, and who was almost given up, is better, and it is hoped he will pull through. The only other with any serious symptons, taken seriously sick, also since last night's wire, is Cyril Newcomb, the little son of Capt. Newcomb, of the (C.M.S.) Chih-li, but it is hoped he, too, will get over it. (These have been reported out of danger. —ED.). There are two or three others in bed, but not seriously ill, and it is thought a great deal is due to fright on their part.

"Too much praise cannot be accorded to the principal and his wife, Mr. and Mrs. Ebe Murray, for their untiring efforts during the last few days. Everything that was possible was done, and regardless of rest, they worked with the others almost unceasingly. Trained nurses and doctors, who brought with them sterilised ice for the boys, were obtained from the American men-of-war in harbor, and Dr. Guest, of the U.S.S. New Orleans, and his staff have watched all through the night to relieve the Mission doctor, Dr. King. As each boy died, or was taken sick, cables were sent to the parents. Full details were also furnished by telegram to the China Inland Mission, Shanghai. Indeed, everything possible was done. Mr. Murray invited and listened to every suggestion, and further requested enquiry.

"A few parents desire the bodies of their lads sent to them at various local places, but the permission of the consul is waited for, before this can be done; the other boys have been buried, and there were sad scenes at the grave-side; sisters in the neighboring School having lost brothers, and parents, who have arrived, viewing the last of, in many cases, their only sons. The disease is neither contagious nor infectious, and there is no need to fear for the remaining boys in the School."

Recent Baptisms.

SI-CH'UEN—	
Lu-chau	8
Ch'en-tu (out-station) ...	3
HU-PEH—	
Lao-ho-k'eo (out-station) ...	6
KIANG-SI—	
Kih-an	9
AN-HWUY—	
Ning-kueh (out-station) ...	14
CHEH-KIANG—	
P'ing-yang (and out-stations)	14
Wen-chau (out-station) ...	2
Ning-hai (out-station) ...	6
T'ai-p'ing (out-station) ...	16
Shao-hsing (out-station) ...	27
T'ien-tai (out-station) ...	7
Long-ch'uen (and out-stations)	5
HU-NAN—	
Ch'ang-teh (out-station) ...	2
Ch'ang-sha	8
	127
Total during 1902 ...	222

Editorial Notes.

MRS. ROBERT GRIERSON, who had been spending some time on furlough in Scotland, arrived in New York, for a visit with her relatives in this country, upon July 12th. Mrs. Grierson has since gone west, and is now in Ottawa, Kansas.

One of the oldest friends of the C.I.M. in England, Mr. George Pearce, was called to his reward above, on June 29th. Mr. Pearce was the secretary of the Chinese Evangelization Society, under which Mr. Hudson Taylor first sailed for China. He has sometimes pleasantly referred to himself as the "Grandfather of the C.I.M." He was a saintly man and one of God's noblemen.

We have received with much sorrow the news of the falling asleep of Mrs. Broumton, the wife of Mr. James F. Broumton, our Mission Treasurer at Shanghai. We learn that Mrs. Broumton had been poorly for some time, and that she had left Shanghai upon June 10th, for rest and change at Chefoo. She reached the latter place upon the 13th. The next morning she was taken ill, and by three o'clock in the afternoon was dead, the cause being cholera. Our dear brother, Mr. Broumton, had remained at Shanghai, and therefore, was separated from his beloved wife in her sickness and death, and even in her burial. The mention of these facts signify how much the bereaved husband needs the comforting of God. We would bespeak for him the earnest prayers of God's children.

We are pleased to announce that we have been advised by cable that Mr. D. E. Hoste, the Acting General Director of the Mission, is on his way home; that he is coming by way of the Pacific, and that he was to sail from Shanghai by the Canadian Pacific steamer "Athenian," upon July 29th. This means that we may hope to have the privilege of welcoming Mr. Hoste at Toronto about the 25th of the present month. As we have not yet heard by mail concerning his coming, we do not know how long he purposes to remain with us. We trust, however, that he will be able to stay upon this continent, before proceeding to England, for several weeks. This is the first time that Mr. Hoste has visited the homelands since he was appointed to act as General Director of the Mission, and much interest will center in his visit.

We publish this month, as a leading article, a heart-searching Bible-study on the subject of Christian giving, from the pen of the Rev. R. Middleton, Rector of St. Michael's and St. Martin's, Norwich, England, which is of such intrinsic worth that we feel certain our friends will appreciate reading it and having it in their possession for reference. In the preface to the pamphlet from which the article is taken, the Rev. Prebendary Pelham, M. A., says very truly: "Our way of giving at the present moment is defective; it lacks method, it lacks principle, and it lacks consecration. The duty of giving is not one that can be taken in hand lightly, or on the impulse of the moment. It is serious work; it takes time and consideration; it means self-control as well as self-sacrifice; and it has grave results depending upon it. Moreover it is a religious work; it is a stated part of our worship of Almighty God, and it is never so free and glad, never so generous and sustained, never so fruitful in blessing both to ourselves and others, as when it is guided by the teaching of God's Word, and inspired by the mind of Christ." We would most earnestly commend this article to the careful and prayerful study of our readers.

China has lost one of her most devoted friends and servants by the death of the Rev. Jonathan Lees of the L.M.S. He was one of the first missionaries to settle in North China, reaching Chih-li as early as 1862. Although shattered in health by the heavy strain of the boxer crisis, when he passed through the Tien-tsin siege, he continued his labors for China up to the very end, when he passed away at Worthing, England, on June 13th. He had been working at his desk for some hours the same day, preparing notes and lessons for transmission to Tien-tsin, had entertained friends at tea in the evening and had been quite bright with them, had poured out his soul at evening family prayer in earnest pleading for his colleagues and the work in North China, and then, shortly after retiring to rest, painlessly and suddenly passed away. Gifted as a poet, he had devoted his talent in this direction to the preparation of a Chinese Hymnal, which, in the judgment of many qualified to know, holds the first place in North China. Though dead he will long speak in the song and praise of many a Chinese congregation. On page 94 we publish a valuable article on missionary work in the province of Chih-li, from the pen of Mr. Lees, which will be found deeply interesting.

There is at the present time much need of prayer for China, for, in conjunction with the open door, there are also many adversaries. While there are unquestionably unprecedented openings on every hand, there are not wanting elements of danger. The pressure of taxation for the indemnity, made more heavy than it need be by the extortions of the officials for their own pockets, and, we regret to say, the conduct of the Roman Catholics, are, and will continue to be, disturbing factors. Local risings are reported from the provinces of Chih-li, Ho-nan, Si-ch'uen and Kwang-si. With regard to Southern Chih-li, we learn that the missionaries, who have returned to those districts, report all quiet and the people friendly. The reports from Kwang-si have, in all probability, been much overstated. A missionary and a foreign engineer, who have been living in that province, say there has been much exaggeration; that, though there have been well-armed predatory bands of banditti terrorising the people and raiding the native customs, there has been no serious rising. The rising in Ho-nan has, we believe, been suppressed by the energetic action of Viceroy Chang Chi-tong, though disaffection still exists. The news from Si-ch'uen is, however, of a more serious nature. According to a dispatch from Peking, dated July 30th, Dr. Canright, of the American M. E. Mission, telegraphed to Minister Conger that the missionaries in Si-ch'uen had made repeated demands upon the Chinese authorities for protection, but without result; that massacres of native Christians and the destruction of their property were continuing daily, and that the missionaries themselves were in imminent danger. The Foreign Office, however, repeated the assurances it gave Minister Conger a month before, that the government had the situation well in hand, and, a day or two later, the viceroy of Si-ch'uen reported that his troops had killed 300 rebels and one of their leaders, near Ch'en-tu. These indications of a spirit of unrest, remind us afresh how much we need to wait upon God in regard to His work in that land. The abounding opportunities of the present, as described in Bishop Cassels' recent letters, and these signs of serious opposition, both in the same province, are a double call to prayer on behalf of the missionaries, native Christians, and the whole general situation.

CHINA'S MILLIONS

Divine Right of Missions.

BY REV. HENRY C. MABIE, D.D.
HOME SECRETARY OF THE AMERICAN BAPTIST MISSIONARY UNION.

IN connection with the agitations in recent years in Eastern lands, where foreign missions have their principal spheres of action, there has sprung up considerable doubt concerning the rights of missionary bodies to prosecute their tasks, especially when such prosecution is likely to become complicated with international issues.

This doubt affects the mind of some of the friends of missions themselves, while among secularists and agnostics the rights of the missionary movement as a whole are boldly challenged. Especially after the troubles in Turkey six years ago, and in China, pending the settlement of the boxer uprising, voices were loud and frequent in denunciation of Christian missions as primarily responsible for the troubles which had arisen. Doubtless some forms of so-called missionary enterprise, wherein Roman Catholic policies prevailed, assuming that bishops and prelates were to be accorded an equal civic standing with viceroys and governors of provinces, were fairly open to censure. These extreme tendencies, however, are in no wise chargeable to the great body of Protestant missionaries. Notwithstanding, missionary societies, in instances not a few, were called upon entirely to withdraw their workers, and henceforth to refrain from aggressive action in lands whose institutions of every sort are so dissimilar to those of Christendom. That this is a highly arrogant and sweeping demand deserves to be made clear. On the supposition that the God of missions is also the God of nations, it is fair to presume that His will carried out in the former realm, will also prove friendly to the true interests in the latter realm, so that missions, rightly considered, can in no wise militate against the true interests of any people.

Missions are not an intrusion, an interference with anything else which in the light of the nation's weal has a right to be. If, indeed, these efforts were seeking to enforce acceptance at the point of the bayonet, or through the exercise of any kind of force whatever, we could not justify such aggressions. Rather than this we should say, let the missionary continue to wait outside the gates. It may indeed be the case, nay, it is certain, that God indirectly makes use of political crises, commercial treaties and other secular agencies, in themselves very objectionable, to bring about conditions under which the missionary eventually finds legitimate access to a people without infringement of any right. This, however, is a very different thing from the use of force to gain entrance through a door otherwise closed.

It may be well here to look upon another aspect of the case for a moment, and inquire in what sense some nations confessedly perverse have rights to continue as they are, rights so inviolable as to be responsible to no higher authority than their own. Whatever may be said concerning rights as between one nation and another, it will not be denied that a nation's right to existence even as between itself and God may be forfeited after a long course of evil doing. God also uses one nation, itself very imperfect, for the chastisement or extinction of another nation which He would bring to judgment. God thus used Israel to drive out the Canaanites. He acted similarly when He used Persia to subdue Babylon. In modern times, He has used Britain to scourge many a people for its barbarities and for obstructing the path of His providential purposes. On this principle Spain has been driven to cover again and again, and at length was forced out of the Western Hemisphere. Nations must receive their judgment in this world. The arm of Providence is as real as the operation of grace, though very dissimilar in its manifestations, in the subjection of the world to God's rightful control. With Him rests the prerogative to take life as well as to create it, to blot out whole cities, provinces and even races, in an hour, if it please Him, for to His own glory and not for their own sakes they are and were created. There is such a thing as a nation's cup of iniquity being full. It was so with nation after nation in Bible times. It would seem to be largely so with some corrupt dynasties in our own time. Prophecy has always predicted that in connection with the on going of Messiah's reign, God not only would set His Son "upon His holy hill of Zion," but He would destroy the incorrigible, and "dash them in pieces like a potter's vessel." The Sovereign Christ would both "lead Israel like a flock" and also "rule with a rod of iron." The reasons for this double work of the Almighty may be obscure or wholly veiled, but that He does this work, "His strange work," is as certain and as defensible to the divine mind as that He exists.

With these discriminations, we may now more clearly go on and maintain the rights of the Christian church to enter on its characteristic moral and spiritual work in heathen lands. Of course, no one supposes that the Christian church has ever entered upon this peculiar work of sacrifice of every sort, embracing long periods of time, and vast outlays of money, without clearly foreseeing that in the end all sorts of cataclysms and overturnings were likely to come. Indeed, it is because of its vision of the tremendous need of these transformations in the world, that it cannot justify any shrinking from its solemn obligation. It has, therefore, a clear foreview of what is involved. It has heard the cry of the prophet, "I will overturn, overturn, overturn, and it shall be no more until He come whose right it is." And yet, missions do not seek on their own account and by human authority to be revolutionary, much less to do violence. The question is not whether missions may force changes upon a people, but whether they may by moral suasion introduce ideas, principles, potencies, that inevitably will produce a renaissance which peoples, though at first resisting, in the end will welcome. There is danger of forgetting that our present Western civilization is itself a product of convulsions innumerable following upon the work of preceding generations. If we of to-day have no right in India and China to plant the seeds of great and radically improved harvests in future generations in those lands, then our ancestors, in the forests of North Germany, behind the dykes of Holland, and on the moors and hills of Britain, were in egregious error when they set in operation forces which brought on the Reformation, led to the promulgation of Magna Charta, and induced the successive migrations from Europe, whereby the New World was discovered, peopled and refashioned into the great free republic of our day.

Suppose at the time that Augustine in Canterbury was preaching his Gospel to King Ethelbert and his Queen Bertha, or even when Wyclif was prepared to translate the Scriptures, and Gutenburg was beginning to print them, or when Luther was repudiating Rome that he might preach the doctrines of grace, or when the Mayflower was setting sail for our own bleak shores, some one had stepped in and challenged the right of any or all of these heroes of those times to release such forces as were certain to emancipate the whole future of the Anglo-Saxon race, would the present day critics of missions have justified that protest? Great changes and revolutions indeed were impending; men were praying with anguished hearts for just such changes—even though conflicts of every sort were germinal in the new activities to be set free. Had the protests of that day—and they were many and almost omnipotent—been heeded, how different would have been the Germany, or England, or America, of this day? The truth is, everything that has within it life and blessing for the human race must alter the shell of all existing things, as it finds lodgment in the soil God has provided for it. Things that never change are changeless simply because they are dead; they have decomposed to their original constituents, and are fit only to fertilize things living and potent. Everything in modern civilization which we most value is the result of activity, and of course change—change foreseen from the beginning by the prophetic God and anticipated by His prophetic servants. To have resisted these changes and the progress which compelled them, would have been to resist all upward movement in the interests of mankind, and to dispute the ascending order of God's working in His universe.

If we would find the scripture warrant for, and also the most striking symbol of the right and necessity of the changes which we would justify as necessarily involved in all true work of every kind, whether you call it by name of "missions," or designate it otherwise, we shall find it in the New Testament picture of the transfiguration of our Lord. This transfiguration is not only a manifestation of the real character of the Christ of God, flaming forth into the glory to which He was destined after His cross, but it is also a conspicuous object lesson, setting forth the task of the Christian Church. The disciples on the Mount were being shown that it was to be their mission to transfigure human life, to transform it, to change it. If we would see the radical nature of this process, let us look at two contrasting pictures which the evangelist presents. The first picture is that of Christ in His glory, His whole person, even His garments, shot through and through with His own inner light, and having fellowship with the glorified personages of the celestial world. The voice comes from Heaven: "This is my Son, my chosen." "This is what I mean by Sonship." The Christ of the incarnation, the second Adam, refusing to evade His cross, declining to return to His heavenly throne except by way of crucifixion of his lower self, thus accepting the glory of resurrection as the Father's reward for the cross—this was Sonship of the highest type.

Now for the other picture. Descending from the glorious Mount we are on the plain at its base. Here we find a broken-hearted father, surrounded by disputing disciples, to whom the father had brought his ruined child. The condition of the child was wretched in the extreme. He was "lunatic," he had a "dumb spirit." The affliction was from birth. He had often fallen helpless "into the water and into the fire." Even as the father was bringing him to Jesus "the spirit tare him," and he fell at the Savior's feet "as one dead." He was "foaming at the mouth;" he "gnashed with his teeth;" there he lay prostrate, a monstrosity of sin, a masterpiece of the devil. The acme of the expression of the parent's agony is in the words, "I beseech thee, look upon my son, for he is mine only begotten."

Consider the antithesis between those two types of "only begotten" sons—the one in the glory of the Mount completely transfigured, the only begotten according to the second Adam—the other on the borders of pandemonium, wallowing in the dust, maddened by sin, the only begotten according to the first Adam, the natural man, the typical product of sin in the race, demonized. What then is the task of the Christian Church in view of such havoc as sin and Satan have wrought in this world? That task is to take man even at his worst, in all the wretched conditions in which he writhes and suffers, and to change him, convert him, transfigure him, until in the end he shall be like the Son of man in the glory of the Mount, the adopted and owned of Heaven. Of course, with the personal transformation, all his multiform outer relationships will be correspondingly modified.

Christianity then has a divine right to go anywhere upon this planet in order to bless it—the same right which the Redeemer himself had to come here—and to lay hold of the poor Indian fakir, the crazed superstitious Chinese boxer, the bestialized South Sea cannibal, and every other type of wretchedness over which Satan gloats, and set itself to the task of changing, even transfiguring him and his into diviner forms. This right is also the very charter of the Christian Church; it is the right to love where others hate; it is the right to bless where others damn; it is the right to offer Heaven in this world and the worlds to come, where others consign to a present and continuous hell.—*New York Observer.*

The Province of Shan-tung.

BY MR. C. F. HOGG.

SHAN-TUNG* (*i.e.*, East of the Hills, as Shan-si is West of the Hills) lies to the south-east of the metropolitan province, Chih-li, and to the north of Kiang-su; a part of Ho-nan divides these, and completes the landward boundaries of the province. Shan-tung, as to a considerable portion of its area, is a promontory, the northern coast of which is the southern littoral of the Gulf of Chih-li, or Pe-chi-li, as it is sometimes called, the added syllable "Pe" signifying north. The area of Shan-tung is stated at 55,985 square miles, or nearly twice that of Ireland, and considerably more than that of England. Its surface may be described, roughly, as flat as to one half, and hilly as to the other. The southern and eastern parts are hilly, and in places mountainous; the remainder is a plain. The rugged heights of the eastern extremity of the promontory present a forbidding appearance from the sea, from which the mountains, rich in granite, seem to rise sheer. Only towards this extremity are natural harbors to be found. Westward, north and south of the promontory, the shoal water makes access to the land difficult for boats of any burden. There are however, a few places where native junks find shelter, ships of tonnage not greatly differing from those in which Columbus discovered America.

The principal, if not the only exceptions, are Chefoo, where the Treaty of 1876 was signed by Sir Thomas Wade and Li Hung-chang; Wei-hai-wei, now in the occupation of the British, on the north coast, and Kiao-chau, now in the hands of the Germans, on the south coast.

Girls' School. Sanatorium. Mission House and Hospital.

C.I.M. BUILDINGS, CHEFOO:—BOYS' SCHOOL QUADRANGLE.

THE YELLOW RIVER.

Since the year 1858 (1852 Hassenstein) the Yellow River (Hoang-ho, pronounced Whang-ho) has found its way to the sea through the north-western plain of Shan-tung, returning to the old course it had deserted for a more southerly one fourteen hundred years before. The Yellow River is probably unique among the great rivers of the world, inasmuch as it is practically useless as a means of communication. The suspended matter, brought down from the loess plains of the north-west, which gives the stream its name, is deposited in its lower reaches, and thus the bed of the river has been gradually raised above the level of the surrounding country. Enormous embankments have been made to contain the immense volume of swiftly-flowing water, but these very frequently break down under the strain to which they are subjected in times of flood. The waters devastate the country, and receding, leave behind a sandy silt that permanently deteriorates the soil. There are not any other rivers of importance in the province, but the Grand Canal, on its way from Hang-chau to Peking, passes through the same section as does the Yellow River. The advent of the steamer and the lighthouse, by making coast traffic more practicable and more safe than formerly, have considerably reduced the importance of this artificial waterway, which is by far the longest in the world.

In the west-central part of the province, near the city of T'ai-an Fu, to which it gives its name, stands T'ai-shan (Mount T'ai), one of the five sacred peaks of China whither the devout make pilgrimage.

The soil of Shan-tung has been exhausted through centuries of uninterrupted production without adequate compensation. Enriching material is poor in quality and insufficient in quantity; grazing is unknown, and the land never lies fallow, but produces a minimum of three crops in two years without intermission. The output, consequently, falls far short of what might be attained under better management, and the quality of the foodstuffs is deficient in nutritive power. Wheat, millet, maize, sorghum, sweet potatoes, pea-nuts, hemp, indigo and a variety of bean and pea crops are regularly grown. Maize and sweet potatoes are not indigenous, and though of recent introduction, are already among the principal food products of the province. Rice, of a variety not requiring water in great abundance, is occasionally found, but the quantity is inconsiderable, though the quality is esteemed by the natives. Fruit is abundant, but from lack of cultivation—even the crudest form of pruning is not practised—the quality is usually poor. Apples, pears, apricots, peaches, nectarines, plums, cherries, grapes and persimmons are plentiful.

Wood is not a feature of the landscape, though the villages that nestle in the valleys or stud the plains are usually surrounded by trees, spared for their shade. Willow, dwarf oak, stunted pine, ash, mulberry, walnut, catalpa, are all to be found in one part or another of the province, but wood for building purposes and for coffin making are, for the most part, imported from Manchuria.

SERICULTURE.

Sericulture is an important allied industry. The worms are fed in the west on the leaf of the mulberry, in the east on that of the dwarf oak, the material made from the product of the latter finding its way into the market as pongee or Chefoo silk. The worm itself, after the cocoon has been used, is esteemed as a delicacy. There is an export trade in wheat-straw braid also, but this, like all export trade in China, involving anything except raw material, is apparently declining.

The mineral resources of Shan-tung are reputed to be extensive. The Germans have obtained mining rights, and are steadily pushing their railway from Kiao-chau westward, in

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*The province of Shan-tung has a population estimated at 25 000,000. It is governed by a lieutenant-governor or fu-yuen, and contains 10 fu, 2 chih-li chau, 9 chau, 86 hsien cities and 2 treaty ports; *i.e.*, 109 walled cities in all, exclusive of 10 hsien cities which are included in the fu, as Brooklyn is included in New York City. *Eighty-nine of the walled cities of the province have no resident missionary.*

order to make the coalfields of the central section of the province accessible.

The exports of Shan-tung are inconsiderable, and the produce of the soil not being sufficient for the support of its inhabitants, the balance is on the wrong side. The opening of a new source of wealth may redress the inequality to some extent. One of the greatest disabilities under which China, as a nation, labors, is: that a large proportion of its population seldom get a meal sufficient in quality and nutritive power. Philanthropy may do a little to relieve the abnormal pressure consequent upon drought and floods, but, obviously, external interference can do nothing to meet a normal condition of insufficient aliment extending over a great country and involving an enormous population. Dwellers on the coast supplement the meagre harvest of the soil by the more precarious harvest of the sea, but at high cost in human life. They go far out on the deep in their open boats, and when, as so often happens in the winter, the promise of the morning is belied by the sudden rise of a fierce north-western gale, they are driven before its icy breath, and are either lost in the open ocean or cast up helpless on some neighboring island dead, or frost maimed in every limb.

Photo by] [*W. M. Belcher*

CHEFOO PREPARATORY SCHOOL.

The struggle with the elements has made the Shan-tungese fishermen a hardy race of sailors, brave, patient, cheerful and self-reliant, characteristics which are shared in some degree by their fellow provincials whose environment is not so well calculated to develop the more active physical virtues, but who are, nevertheless, stalwart, well-built men,—steadfast, blunt, out-spoken, persevering, not so easily roused as the men of the southern provinces, nor so easily pacified, and for the rest sharing the common characteristics of the race. Mentally the Shan-tungese are hard-headed and incredulous in their dealings with fellow mortals, though they manifest the opposite of these qualities in their relations with the spirit world. They are more convinced idolaters than are to be found in most of the provinces of China, if we may judge from a certain readiness to argue in defence of the popular deities.

Among sailors the most popular divinity is a goddess known as the "Holy mother, Queen of Heaven," to whom vows are made and redeemed by those, sailors or travellers, who have just escaped, or are about to face the perils of the deep.

In the cities and towns the Shan-tungese shows himself a shrewd business man, for the Chinese have a good claim to be known as a nation of shopkeepers. Markets are held in most large villages at intervals of five days, and are so arranged that salesmen can move from one to another without loss of time. These afford opportunities for the preacher of the Gospel also, for the men, at least of the surrounding district, attend these markets very frequently, and when work is slack in the fields the number present is often very large.

The Chinese divide men into four classes, according to their occupation: the literati, the agriculturalist, the artisan and the merchant. The order is ideal—the thinker, the producer, the worker and the distributer. There are few families, however, that are not more or less interested in the land. In late May and early October the schools are closed, the streets and shops are deserted, the workman leaves his bench, the fisherman his nets, and the scholar his books, that all may gather from the fields the precious harvest which is to keep the wolf of hunger from the door for another year.

"Thou providest them with corn,
Thou crownest the year with Thy goodness."
—*Psalm lxv.*

"He left not Himself without witness—
Filling your hearts with food and gladness."
—*Acts xiv.*

The population of Shan-tung varies in denseness, and the presence of so many hills and mountains lowers the average of inhabitants to the square mile. By actual count, in a district in the west of the province, not including any city in its area, as many as thirteen hundred people were found to the square mile. In the neighborhood of Wei-hai-wei, in the east, the British surveying party estimated a population of five hundred to the square mile; throughout the province generally, the average population per square mile is given as 445.

Shan-tung has contributed to China the best known names on her long roll of famous men, viz., Confucius and Mencius. These are the latinised forms of the Chinese, *K'ung-fu-tz*, and *Meng-fu-tz*.. *K'ung* and *Meng* are surnames in every day use. *Fu-tz* is Master. Confucius alone is the Sage. Mencius is recognized as of secondary rank, though western students of philosophy seem inclined to reverse the native verdict. In B.C. 551-479, the era of Confucius, China was a conglomerate of feudal states, owning allegiance, as actual as is usual under such circumstances, to the house of Chou. What is known of the teaching of the Sage has come to us in the form of table talk, gathered up and put on record by the band of young men who followed him about from place to place receiving his

C I M. BOYS' SCHOOL, CHEFOO.

doctrine. It is worthy of note, surely, that the classic literature of China is absolutely devoid of anything offensive to good taste. Its morality is of a high, if artificial, order, and what the Chinese are is in spite, not in consequence of, the teachings of antiquity. Confucius did not write books, the only writings with which he is credited are the Annals of Lu, his native state. He died, after a life full of vicissitudes, at the age of seventy-three. His lineal descendants are dukes till the present day. Mencius (B.C. 372-289) was also a native of the ancient state of Lu, and he, like Confucius, was dead some hundreds of years before posterity admitted them to the honorable places they now hold in the national esteem.

MISSIONARY OPERATIONS.

Shan-tung was early visited by Gutzlaff in the course of an extended coasting tour, undertaken in a native junk, for the purpose of distributing the Scriptures. In 1860, Mr. Holmes, of the American Southern Baptist Mission, settled in Chefoo with his family; a colleague, Mr. J. B. Hartwell, settling in Teng-chau the following year. in 1861 Chefoo was threatened by one of the hosts of marauders called into existence by the success of the T'ai-p'ings. Mr. Holmes with Mr. Parker, of the American Episcopal Mission, volunteered to intercede with the rebels, supposing them to be T'ai-p'ings, and while engaged on this errand of mercy both were murdered. In the same year the American Presbyterian Mission (North) began work in Teng-chau, and in 1862 they established themselves in Chefoo. In 1866 the English Methodist New Connexion, reaching out from T'ien-tsin, opened a station about fifteen miles from Lao-ling, a departmental city in the north-west of the province. In 1873 the American Presbyterian Mission (North) began work in the provincial capital, Tsi-nan Fu, three hundred miles south-west of Chefoo, and in 1874 the American Methodist Episcopal Mission rented premises in T'ai-an Fu. The remaining stations of the American Presbyterian Mission were opened as follows: Wei Hsien in 1882, Yi-chau Fu in 1891, Tsi-ning Chau in 1892, and Kiao Chau, after its occupation by the Germans in 1898. The English Baptist Mission began work in Chefoo in the early sixties. In 1874 they removed to Ts'ing-chau Fu, the ancestral home of the emperors of the Ming Dynasty, and in 1888 they added Chău-p'ing to the number of missionary centres in Shan-tung.

A unique feature of the work in Ts'ing-chau Fu was the museum, formed there by Mr. Whitewright. The contents and the building containing them would have reflected credit on any town of similar size in this country. Their museum proved a great attraction, and many who came to satisfy curiosity heard within its walls the word of the truth of the Gospel. The boxer outbreak of 1900, however, brought to destruction the result of the patient, painstaking labor of many years. Other missions at work in Shan-tung are the American Board of Commissioners for Foreign Missions (1880), the Gospel Baptist Mission (U.S.A., 1892), and the Society for the Propagation of the Gospel. Eastward of Chefoo some unconnected workers are located in three stations.

C.I.M. WORK.

Foreseeing the need of a place where, under approximately healthy conditions, members of the C.I.M. might recuperate, Mr. Hudson Taylor established a sanatorium in Chefoo in 1879, an institution which has grown with the Mission, and has proved an inestimable boon to many who suffered in health under the conditions inevitable in inland China. Schools for the children of missionaries soon became a pressing need, and to meet this the late Mr. W. L. Ellison began to teach in a room in the mission house beside the sanatorium. This work also has grown, and as, under certain conditions, the schools are open to children of parents other than missionaries, the Chefoo Schools are now an important factor in European life in China. In recent years two commodious buildings have been erected, fulfilling modern scholastic conditions, for the accommodation of 180 boarders,—100 boys and 80 girls,—and another building, formerly used as a hotel, has been purchased and modified to meet the requirements of a mixed preparatory school for younger children.

The C.I.M. also carries on medical mission work in Chefoo in two hospitals, one on the Mission compound, and one, the Lily Douthwaite Memorial Hospital, primarily intended for the isolation of fever cases, built at a little distance. At Ning-hai-chau, eighteen miles to the south-east, mission work, evangelistic and industrial, has been carried on by the C.I.M. since 1886.*

It was in Shan-tung that the boxer movement was first turned against the foreigners in China, under the direction and fostering care of the notorious Yu Hsien, since executed by imperial command not far from the door of the C.I.M. house in Lan-chau, Kan-suh province. [For an account of the death of this official see page 43.] The name of a Shan-tung missionary heads the long, sad list of those to whom it was granted to suffer the loss of life itself for Christ's sake and the Gospel's in China in the last year of the nineteenth century.

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* The following are the statistics of the China Inland Mission in Shan-tung for January, 1900:—Stations, 2; Chapels, 2; Missionaries and wives and associates, 40 (30 of these are connected with the three schools in Chefoo for the children of missionaries); Assistant preachers, 3; School teachers, 6; Colporteurs, etc., 2; Organized churches, 2; Communicants in fellowship: male 49, female, 33; Baptized in 1899, 11; Baptized from commencement, 203; Day schools, 7; Native pupils, 84; Dispensaries, 2; Hospitals, 1.

The Late Mr. George Pearse.

BY REV. J. HUDSON TAYLOR.

THIS devoted servant of God departed to be with Christ on Monday, June 30th, 1902, aged 87.

Mr. Pearse was so intimately connected with early mission work for China, and with my own youthful work, that I am glad to prepare a few notes about him, though having no memoranda of early years with me, I can only write from memory.

My personal acquaintance with him dates from the year 1851, when by his kind invitation I was his guest in London, though I had corresponded with him a year or two before. He had been for several years deeply interested in China, and connected with a movement for its evangelization through the circulation of Scriptures and Christian literature by native agents, as the interior was not yet open to foreign workers: this scheme collapsed through the unsuitability of the agents engaged; but a number of those who, like myself, had sought to help the movement by prayer, contribution and collection of monies, could not cease to feel the great need of China; and my object in coming to London at this time was to learn more about the country to which I had several years before dedicated my life.

Mr. Pearse was a stockbroker, but his deepest interests were in the extension of Christ's kingdom. He greatly cheered and encouraged me in 1851, and introduced me to Mr. W. T. Berger, to the Howards of Tottenham, and to a number of other lifelong friends, among whom was Miss Stacey, at whose house I met the Rev. W. Lobschied, a missionary from China.

The Chinese Evangelization Society was already formed, Mr. Pearse being the secretary and editor of their organ, *The Chinese Missionary Recorder.* The ultimate issue of my visit was that I was accepted as a candidate of the C.E.S., and continued my medical studies in London; in 1853 I was sent out by the Society as their first English agent, and Mr. Pearse's letters to me in China were very helpful.

In 1865 it was while visiting Mr. Pearse at Brighton, that I surrendered to God, and decided to form a mission, which became the C.I.M.: he has sometimes called himself the grandfather of the C.I.M., in which he much rejoiced. Mr. Pearse not only took deep interest in the missionary work of others, but when well advanced in life he abandoned his business and became himself a missionary. He worked both in France and among the Kabyles of North Africa, until the infirmities of age came upon him. His pioneer work led to the formation of the North African Mission. Since his retirement from active work his interest, sympathy and prayers for missions have not been lessened.

The last letter I received from him was dated Jan. 12, 1901. Referring to the sufferings in China, he wrote :—

"How deeply I enter into this deep exercise of your heart, you may imagine. I look back upon the early risings of the Mission, on its enlargement by bounds and many leaps, and the way the Lord has helped you, with astonishment and wonder. But now this break and sad loss of life, both of English and other missionaries and dear native brethren; and all surviving missionaries driven out from the interior! What can we say to these things? 'It is the Lord: let Him do what seemeth Him good.' For the faithfulness of all in the fires, let His Holy Name be praised. The work is proved to be of God.

"Cheer up, beloved brother and sister. I look back to pleasant intercourse with you, and pray for you continually that you may be sustained by Holy Ghost power; and that we may see results exceeding all that has been; the far interior still kept open, and God working as He is able to do, above our thoughts. May your faith be strengthened, and mine too, to expect great things in the future.

"We pray for you daily here, earnestly and fervently."

Our friend, Mr. Glenny, of the N.A.M., was with him as lately as June 19th, this year, when he said, that if it were not for the weakness of his legs he would go again to Africa. Ten days later he seemed somewhat feeble and retired early, but there was nothing special to cause concern, or lead to procuring medical advice; at about two a.m. he called his wife, feeling uncomfortable, and saying that he had a little indigestion; two hours later he had slight hiccough, though not any pain, but he thought that the end might be near, and so it proved, for about six a.m., after heaving two or three sighs, he quietly passed into the presence of Him whom he had so long loved and faithfully served.

One by one our early friends are being gathered home; may God raise up many more, endued with the same spirit, to labor and to pray; for, alas, the Master's last command, "Go ye into all the world and preach the Gospel to every creature," has not yet been carried out. There is yet very much land to be possessed in His name, and the time is short.

"Lord Jesus, Thou hast promised
To all who follow Thee,
That where Thou art in glory,
There shall Thy servants be.

"Oh, guide us, call us, draw us,
Uphold us to the end,
And then in heaven receive us,
Our Savior, and our Friend."

En Route to P'ing-yao, Shan-si.

BY MRS. W. B. MILSUM.

OUR long journey is at an end, and we were all heartily glad when we arrived at P'ing-yao. Our route was changed when we reached Fan-ch'eng, Hu-peh, and instead of going on to Lao-ho-k'eo, we took carts from there right through the province of Ho-nan to Yun-ch'eng in Shan-si, which is Mr. Hahne's station. Mr. Blom was our escort, and a splendid one he proved to be. We numbered eleven in all: Mr. and Mrs. Hahne and three children, Messrs. Blom, Witt, Stalhammer, and ourselves—a very happy party. We made the carts as comfortable as we possibly could with wadded curtains, which were invaluable for keeping out the dust. I never imagined such dust; our cart wheels were almost buried sometimes. Our luggage was piled up behind, and in front, leaving a little space in the middle for us to sit in. Mr. Milsum and I sat side by side, and Doris sat on our feet. Perhaps it was better that we were so tightly fixed, for we could not get knocked about so much. What a shaking we had! Looking back at it, one wonders almost how we survived, and is not sorry to know that in all probability we shall never need to go that way again.

ENTERTAINED WITH FEASTS

We had an escort of soldiers, as everyone seemed to think it advisable, since we were going right through the district where the troubles had been, and were the first foreigners to return by that route. Word of our coming was sent from one city to another, with the result that we were entertained with feasts nearly all the way. I think we had altogether fourteen feasts, and several times we were entertained in official residences. Sometimes we were received with a blast of trumpets and the beating of drums and decorations outside the best inn. The first night we were in Shan-si cannon were fired. All this seemed such a farce for a dusty, weary, travel-stained party of missionaries. On the whole the people were friendly, but very inquisitive. As our cavalcade of nine carts wound its way slowly through the villages and towns, thousands of people rushed to see who we were and what we had come for. They stood on the roofs of houses, and climbed trees and walls to look into the carts, and one realized what a little thing might cause a riot. Our carts were even stopped sometimes by the crowd. We were rather glad of the soldiers at these times. In one village the people said our boxes were filled with gems! For three days we were travelling through a part infested by robbers. At that time we had an escort of thirty soldiers. One village was said to be especially bad, being entirely inhabited by highwaymen. It was thought wise for the gentlemen to walk boldy through, to show they had no fear; thus we came through without any trouble.

THE NEED FOR MORE WORKERS.

We were most painfully impressed with the great need of the province of Ho-nan. Travelling through it for three weeks, without stopping one day, we only met one missionary, Mr. Bevis. It is most thickly populated, with towns and villages every few li, and yet there is no one to tell them the way of salvation. I suppose there will be others returning soon to their stations, but what are they amongst so many? This journey has made us pray more than ever for more workers. How one's heart aches for the poor Christless ones who have no one to guide them, and how great is our responsibility to reach all we can while there is time!

We had only one or two mishaps by the way. One cart got stuck in the mud in crossing a river, and had to be dug out, and twice one of the axles broke, which delayed us half a day. Crossing the Yellow river was very exciting, on account of the extremely difficult and dangerously steep banks on either side. The river lies very low, and we came down and went up paths that I thought were quite impossible to travel. On the north side of the Yellow River we had to have fourteen mules to each cart to take us up the bank, and it felt like being slung in a rope—the wheels seemed scarcely to touch the ground, and, to make it worse, our carts did not fit the ruts, for in Shan-si the cart ruts are wider than in Ho-nan. When we got to the top, we had to put up at an inn and have new axles put to all the carts.

CROSSING MOUNTAIN PASSES.

We had three mountain passes to cross, the one just before we reached Uin-ch'eng being the most difficult. If you can imagine nine carts coming down a steep spiral staircase, with most uneven steps, high perpendicular rocks on each side, and the road only a little wider than the carts, you can understand a little what it was like. It took us five hours to come down, and one felt all the time as if the carts must be dashed to pieces at every bump. But the Lord brought us down safely, and we felt we must sing the doxology when we all reached the bottom without injury.

We passed over the road where Mr. and Mrs. Peat, two children, and Misses Dobson and Hurn were murdered. When we reached P'ing-yang, you can imagine how glad we were to find Mr. Falls there to meet us. Mr. Lyons is occupying the house used by Mrs. Ogren when fleeing from Shan-si. Mr. Ogren died there. I believe it formerly was Dr. Wilson's hospital. A few things have been returned by the rioters. It seems so sad to see these things, and to remember those who had labored so lovingly and faithfully, and had laid down their lives. We stayed at Hong-tong, Mr. and Mrs. Lutley's station, for a Sunday. The mission house is in complete ruins—nothing remaining but piles of bricks. The Lutleys' house was a new one, just finished when the boxer troubles began. We stayed in a place that had been used as a native school-room.

THE WORK AT P'ING-YAO.

We received a most hearty welcome by the workers and natives at P'ing-yao, and I need not say how glad we were that our journey was over. We are very happy in our work here. There is plenty of work to do: it is a large church and a very scattered congregation. On Saturday the people come in carts, from two to twenty-three miles, for the Sunday services, bringing their own food and staying till Monday. Sunday is a very busy day from 10 a.m. till about 3. I have the women at 10, teaching them hymns, scripture, etc., and also holding a prayer-meeting with them. There are some really live Christians amongst them, and they have been well taught. The men have the same kind of meeting until 11 o'clock, when we all gather for the big meeting in the chapel until 1 o'clock. Just after the service our Bible Classes are held until 2 or half-past. Owing to the distribution of famine relief, we had such a crowd last Sunday that I had to hold my class in the courtyard, and during the service there were seven or eight groups outside, where different Christians were holding services because the chapel was too small. We get our dinner about 3 o'clock, or later, but the time does not seem long because we are so busy. The services are held like this to suit the people. Some of those who come a long distance want to start for home soon after half-past two.

DISTRIBUTING FAMINE RELIEF.

We are praying much for rain here. The threatened famine is making everything very dear. All have been very busy distributing famine relief this past week. About 3,000 persons have been given millet enough to keep them for a month. The cases have all to be investigated, and this makes a lot of work. We hear that even now the people are dying of starvation, and there is every prospect of its being much worse. It makes one's heart ache to see such a hungry, anxious crowd, and to be unable to help them all.

Missionary Gleanings.

Your Need, the World's Need.

If the world has no need of Christ, we have no need of Him. If the evangelization of China must be left to providence unaided by the Church, the evangelization of America and the support of Christian ministers here may be left to the same kindly unaided beneficence. Whatever Christ is to me He can be to every man in this world. If I cannot live without Him, no other man can live without Him. As He only has healed our lives, comforted our hearts, broken the chains of our sins, and given us assured hope of what lies beyond, He only can do these things for all mankind.—*Robert E. Speer.*

Peace in South Africa.

After more than two and a half years of war, which have cost the British nation tens of thousands of lives and more than a billion of dollars, the much-hoped-for and long-prayed-for peace in South Africa has been granted. With what celerity was that good news on Sunday evening, June 1st, announced throughout the great city of London, and flashed to the most distant parts of the world, so that at breakfast on Monday morning, all might hear, through the papers, the echoes of their rejoicings! And yet to-day, nearly two thousand years after Jesus "came and preached peace to you that were afar off, and peace to them that were nigh," more than one-half the human race do not know that that peace has been proclaimed. Is this not a mystery at which angels must marvel, and before which the Church must bow her head in shame?—*Marshall Broomhall, M.A.*

"The Seed of the Church."

In spirit I have suffered with those whose goods have been destroyed; I have wandered with the homeless Chinese Christians; I have felt the agony of a strong man overpowered in defence of those dearer than his life; I have stood beside that Christian mother who saw father and children and grandchildren slain before her eyes; the unutterable shame of outraged Christian womanhood has burned into my soul. But beside all these sufferers I have seen the form of One who is able to succor, who came with angel hands to receive them; and in His side was the mark of a spear, and the hand outstretched to save was pierced, and again I heard from those sinless lips the prayer, "Father forgive them, for they know not what they do." Above the strife and trial of earth they have joined the great multitude from whose eyes all tears are wiped away, and should we listen we might almost hear their triumph song. Shall these have died in vain? In the name of the Infinite Sufferer and of those who in following Him have known the fellowship of His sufferings, I plead that we who remain may so act that their blood may be indeed the seed for the redemption of the Chinese.—*Rev. L. J. Davies.*

In Memoriam—Mrs. J. F. Broumton.

BY MRS. E. JANE JUDD.

SCARCELY had we recovered from the painful shock caused by the sad news of the loss of those precious young lives in Chefoo, when further sorrowful tidings came of the sudden home-going of our beloved sister Mrs. Broumton, under peculiarly painful circumstances. She had not been well for some time, and it was thought that a change to Chefoo for a few weeks might strengthen her. My dear brother could not be spared to go with her, so he saw her off on the evening of the 9th of June with the hope of soon seeing her again in renewed health. The voyage of forty-eight hours was a good one, and the friend who accompanied her tells of how much our sister enjoyed it, and how eagerly she sought to lead a fellow lady-passenger—who shared her cabin—to Christ, telling her of His willingness to save, and repeating to her over and over again, "Him that cometh unto Me I will in nowise cast out." Before leaving the vessel she presented her with a marked New Testament, and invited her to come and see her at Chefoo. Arriving on the morning of the 12th she received a warm welcome from old friends, and seemed bright and cheerful as usual, retiring to rest about ten o'clock after a day of happy fellowship with the friends at the Sanatorium. But about four a.m., on the 13th, she was taken ill with cholera, and in spite of all that medical skill could do, together with the tender assiduous care of those who loved her, and earnestly longed and prayed for her recovery, she gradually sank, and fell asleep in Jesus on the afternoon of that day. Early on the morning of the 14th the loved remains were laid to rest in the little cemetery on the Mission Compound, and among other friends who were present at that sorrowful service was one, Dr. George King, who was the first to welcome her to China.

THE LATE MRS. BROUMTON.

An unfinished letter to her dear husband, written on the afternoon of the 12th, and ending with the words "hoping soon" showed how little she thought that she would so soon be meeting Him "Whom not having seen, she loved," instead of an earthly re-union.

Our dear sister had been privileged to spend over twenty years in China, and had known many of the varied experiences of missionary life, with which those who have sought to carry the Light of Life into the regions of heathen darkness are familiar.

She arrived in China in the summer of 1879, with her first husband, Mr. Wm. McCarthy, who had been asked to take up our work in Wu-ch'ang, it being necessary that we should go to Chefoo on account of health. A few days after we left, Mr. McCarthy was exposed to the sun while overlooking some work out of doors, and died of sunstroke before he had really commenced his work. Thus our dear sister's introduction to life in China was shrouded by this heavy sorrow. She did not spend much time in nursing her own grief, but in the following year joined a small party of pioneer missionary ladies, and set out for the distant province of Kwei-chau, where Mr. Broumton had been for some time alone. On reaching there she threw herself heartily into the work among women and girls, and soon won their hearts both to herself and to Christ, as letters received from them in subsequent years testified.

Becoming engaged to my brother, they went down to Hankow in 1881 to be married, and returning to their work in Kwei-yang, together with Miss C. Kerr, and Messrs. Andrew and Easton were in great peril, being twice shipwrecked. But the Lord graciously spared them while very many lives were lost quite near to them. Their enforced stay in Hu-nan while their boat was being repaired, though a time of privation and discomfort for them, was probably the means of the conversion of some who could not otherwise have heard of Jesus.

In September 1884, after three years of happy service together, my brother's health rendered a change home needful, and they started for the coast. It was during the time of the war between France and China, and the country was very much disturbed. Seven days after leaving Kwei-yang they were seized by armed men, stripped almost naked, and robbed of everything; but God graciously saved them from death when it seemed imminent, and they were escorted to a town near by, and hidden in a filthy, vermin-infested loft for seven days, part of the time being made more dreadful by the shrieks and yells of the people, as they passed by their hiding-place to and from the Roman Catholic premises, which they destroyed. At length deliverance came, and they proceeded to the the coast, and thence to England. On their return, my brother, Mr. Broumton, was asked to undertake the work of treasurer, and though very reluctant to leave interior missionary work, they felt the need of someone to fill that post, and settled down in Shanghai, which ever since has been their sphere of work, a very different one, but alike important.

Our sister was a good deal occupied in assisting her husband in secretarial work, and having a good, clear voice, she frequently sang for the Master in the evangelistic services held in the hall of the Mission Headquarters. This service of love will be greatly missed, as will her bright, cheery presence among her fellow workers there. Having passed through similar trials to those of many of our beloved friends who took refuge in Shanghai in the autumn of 1900, she could deeply sympathise with them, and we feel sure that those agonising months of suspense and trial told heavily on her, as on many others, but now all is forgotten in the "gladness of joy in His presence," and for her there is—

> "After the cares and trials, after the toils and tears,
> After the time of sowing, reaping through endless years,
> After the pilgrim journey, rapture that ne'er shall cease,
> Over the silent river, rest in the land of peace."

May we who are left to mourn our loss be stimulated to more earnest effort and increased devotion, and may the Lord of the harvest prepare and send forth others to fill up the thinned ranks of His witnesses in still needy China.

An Inescapable Claim.

If the Lord is everything to you and to me, He may be everything to any man, and whoso needs to hear of Christ has an inescapable claim upon us. We have something to impart, and the woe is upon us if we do not give it to our brothers who are perishing for the want of it.—*Rev. J. Ross Stevenson, D.D.*

A Visit to the Imperial Palace at Si-an.

BY MR. JOHN S. FIDDLER.

WHILE at Si-an we had the pleasure of visiting the palace where the court resided. It was a rather large place, and yet not large enough for the court of a great country like this. The palace was kept by five minor officials, each in charge of his own respective apartments.

We were taken first to the empress dowager's apartments. She had five rooms in the rear of the palace—a very large one in the centre, and two small ones off it, to the right and left. This large room was her reception or audience room. Here we saw her throne. The first room to the left was her bedroom, with a few chairs, a table and a bed in it. In the bed were some mattresses and pillows, covered with fancy silks and satins, mostly of a yellowish color. Still further to the left was a private guest room, a little smaller than her bedroom, which also had some furniture in it, but nothing of any great value. The first room to the right of the large centre room was her office, where stood a very large and beautiful desk, also some other very nice pieces of furniture. The room to the right of this one was locked, so we could not enter it, but saw through the cracks that there was nothing of importance in it. The walls were all covered with a very light blueish tinted silk, and the ceilings with fancy colored foreign paper, while on the walls hung a few scrolls with Chinese characters written by the empress dowager herself. The characters were "Happiness," "Long Life," "Everywhere peace," etc.

THE EMPEROR'S APARTMENTS.

We then went to see the emperor's apartments, but they were locked and the door-keeper was not at home, so we did not enter, but saw all his rooms through holes in the windows and doors. His rooms were not so nice as the empress dowager's. We also saw his big chair (throne), which stood in a very large room outside his private apartments. We next went to see the empress's rooms which were also at the rear and ran parallel with those of the empress dowager. They looked much the same, only smaller. After having seen these we thought it enough, so thanked the door-keeper and returned home.

While at Si-an we also visited a Confucian temple and saw all the Chinese classics engraved upon stone tablets. There are some thousands of them. I am told Peking and Si-an are the only places where these records may be seen.

We stayed for some ten days at Si-an, and then started on our long cart journey of twenty days to Lan-chau—the capital city of the province of Kan-suh. On this journey we passed the place where Tung Fu-hsiang lives, that great Chinese general whose head the allied powers wanted. It is about half way between Si-an and Lan-chau, and is called Ku-uen. It is two days' journey off from the big road. He is still living here with some two thousand soldiers, but is very quiet, I believe. We met not a few of his disbanded soldiers by the roadside, but they were all very quiet, with the exception of a very few who were brave enough to call out "Kill the foreign devil!"

We also saw the mountain on which Tung Fu-hsiang lived for about a year. It is about ten or more miles on the Lan-chau side of P'ing-liang Fu, and is about five miles to the left from the main road, being very steep and not easy to climb. It was here he was living when the empress dowager called for him to go to Peking and fight the foreigners, but he was afraid and refused; then the empress dowager thought he had begotten a rebellious heart, and so we had the report that the Mohammedans had arisen, which all sprang from this action of his.

PRINCE TUAN AND YU HSIEN.

Prince Tuan, the famous boxer leader, is living at a place called Fu-ma-fu, which is about two day's journey from Ning-hsia, in the north of this province. He has only two or three private soldiers with him and is very harmless.

Then we come to the most notorious of all China's great men, namely Yu Hsien, who was governor of Shan-si during the time of the troubles, and who killed so many of our dear brethren and sisters at T'ai-yuen Fu. He, along with his three wives, came to Lan-chau on Feb. 7th, 1901, and lived in a house some fifty or sixty yards from ours on the same street. He was killed on February 22nd, 1901. A man by the name of Li, who is an enquirer in our church at Lan-chau, and who sat upon the roof of our house, witnessed Yu Hsien's death. (See CHINA'S MILLIONS for April, 1902, page 43). Seeing that Yu Hsien was dead, two of his wives committed suicide by taking opium. The third wife had the three bodies taken to Yu Hsien's native home, P'ing-ting Chau, Shan-si, and buried there. Yu Hsien was over sixty years old, and his two dead wives were nineteen and twenty-one respectively. The surviving wife is over twenty and has one child.

The Chinese Language.

THE written language of the Chinese is very unique. To talk about writing without the alphabet would seem to a western mind ridiculous, and perhaps would be considered impossible but for the fact that the people of China record their thoughts upon paper by means of a system of marks which cannot be considered an alphabet.

We learn twenty-six characters, nearly all of which are used, and all may be, in a very short article, while the extended vocabulary of our most learned men may be and is represented on paper only by different combinations of the twenty-six letters. Not so with the Chinese. Every new word calls for a new letter, so to speak, a new character to represent it.

But, strange to say, while on paper the language is represented by thirty thousand different marks, when spoken the whole range of conversation on any subject whatever is conveyed in only 500 distinct syllabic sounds. The result is, that a great many different words sound exactly alike when spoken, sometimes as many as one hundred different things being represented in the Chinese spoken language by one single syllable. The lack of sounds is made up in part by the order of words and combination of monosyllables. The meaning of a syllable is further varied by the tone in which it is uttered. Perhaps what spoken Chinese any of us have heard is not very musical, but the language might well be considered musical when the meaning of a word often rests upon the intonation of the voice. This reveals one of the great difficulties in the way of a foreigner attempting to learn the language, and may account in great measure for more than one misunderstanding of missionaries, foreign ministers, representatives and others, in their intercourse with the Chinese.—*The Soul-Winner.*

Tidings from the Provinces.

Items of General Interest.

The work of construction of the Canton-Hankow railroad was begun on the 3rd inst.

Two Converts were recently baptized in Kwei-lin, the capital of Kwang-si. These are the first-fruits in that city.

Yuan Shih-k'ai, viceroy of Chih-li, has engaged Mr. Charles Denby, Jr., son of the former U. S. Minister to China, to be chief foreign adviser.

The Eastern China Railway Co. has made arrangements with the International Sleeping Car Co., by which it will soon be possible to travel from Dover to Port Arthur in fifteen days.

The Commercial Pacific Cable Co. has secured permission (subject to the approval of congress) to construct a cable from San Francisco to China, with landings at Hawaii, Guam and the Philippines.

The Nan-king Viceroy, Liu K'un-yi, has addressed a strongly-worded request to the consuls of the four powers maintaining garrisons at Shanghai to obtain the early withdrawal of their troops.

A bacteriological examination of the viscera of one of the boys who died at the Chefoo Schools from alleged ptomaine poisoning has led the coroner's jury to bring in a verdict of death from cholera.

Ching P'ing-pin, the leader of the recent insurrection in south-western Chih-li, has been captured in Lin-ch'ang Hsien, Ho-nan, by general Li, and was executed in the ya-men of the prefect of Ch'ang-teh Fu.

The viceroy of Si-ch'uen reports that imperial troops attacked the rebel headquarters at Yin-kia-wa on August 12th. One thousand rebels were killed and their leader, Tong Yu-hung, was captured and executed.

Prince Chen, a cousin of the emperor of China, who had been in England to represent China at the coronation, recently crossed the North American continent, via New York and Vancouver, on his way back to Peking.

While a serious famine is threatening some parts of China, floods are harassing others. According to reports from Kwang-si, there have been terrible floods in that province, in which hundreds of lives were lost by drowning.

The new British commercial treaty provides for the opening of the following five cities as treaty ports :—Ch'ang-sha, Hu-nan ; Wan Hsien, Si-ch'uen ; Gan-k'ing, An-hwuy ; Wei-chau and Kung-men, Kwang-tung.

Sir Chen-tung Liang Ch'eng, first secretary and chief adviser to Prince Ts'ai Chen, special ambassador to King Edward's coronation, has been appointed Chinese Minister to the United States, Spain and Peru, to succeed H. E. Wu Ting-fang.

The protest of the ministers against the conditions prevailing in the province of Si-ch'uen have resulted in the issue of an edict summarily removing the viceroy, K'uei-chun, and several minor officials. Ts'en Ch'un-hsuen, the governor of Shan-si, succeeds to the post of viceroy.

The city of T'ien-tsin, which has been held by foreign troops since its capture two years ago, was restored to the Chinese on the 15th ult. Yuan Shih-k'ai, the viceroy, made a triumphal journey from Peking to T'ien-tsin, and was given a reception at the station by a large number of civil and military officials.

The London Times learns that the German railway in Shan-tung has been greatly damaged by floods in the districts of Kiao-chau, Kao-mi and Wei Hsien. The native population has suffered seriously. The Chinese maintain that the submersion of the villages is due to the absence of culverts in the railway embankment, a question which produced protests and rioting during the punitive expedition in 1899.

At the beginning of this year 100 miles of the Shan-tung Railway had been completed ; 540 miles of the Imperial Railways of North China ; the Shanghai Woosung Railway, 11 miles long ; Lu-Han Railway, running out from Peking to Cheng-ting Fu, 160 miles ; and the great Central China Railway has been completed from Hankow, on the Yang-tse River, 100 miles northward toward Peking. Thus there are completed in China 900 miles of railway.—*Missionary Review.*

Kiang-su.

Yang-chau.—"When I was in Chin-kiang, a little Manchu girl, about 14 or 15 years old, came as a patient to the hospital. The first time she heard the Gospel she seemed to understand, and during the month she remained, she learned much of Jesus, and said she trusted Him and would never worship idols again. She was a slave girl from the ya-men, and would not be permitted to come again to hear of Jesus after leaving the hospital. She has gone now, and her great sorrow at leaving was, that she would never hear more of the "Jesus religion." She said she was treated well at the ya-men, and did not have to work hard, and that she would never forget what Mrs. Cox had taught her. I want to ask prayer that she may be really taught of the Spirit and be used to bring others to the Savior."—(*Miss*) *Ida Craig.*

Hu-nan.

Ch'ang-sha.—"Last Saturday I had the joy of baptizing eight converts, four of whom were women. One of these is Mr. Li's wife, and another Mr. Liu's (the evangelist); the others are all Ch'ang-sha people. One of those baptized is a Mr. Li, 67 years of age, an ex-military official. For a long time I have been desiring to open a preaching hall outside the south gate, and have been waiting on the Lord about it. Now this Mr. Li offers his house free of expense, for daily meetings, and I have appointed evangelist Liu to hold services there every afternoon.

"Among those baptized was a Mrs. Liu, mother of Liu U-t'ang, our first convert, who was baptized last summer. Mrs. Liu was the first female convert, and the first woman baptized in the capital of Hu-nan.

"Last Sabbath a little group of seventeen gathered around the table of our Lord—a wonderful and touching sight. What hath God wrought in Ch'ang-sha during our first year! Pray that many more may be added to the Church during the next. Fourteen have been baptized during the first year."—(*Dr.*) *F. A. Keller.*

An-hwuy.

Gan-k'ing.—"The Chinese do not seem to place much value upon human life, and the indifference with which they can stand by and watch a person die is amazing. Yesterday, while we were at dinner, nine men were beheaded just outside the north gate, and the wall was crowded with people watching the execution. The people have a great dread of the unseen, and, just as soon as a prisoner was beheaded, they shouted at the top of their voices, to scare away the spirit of the man and prevent its entering the city. One could not but feel sad every time they shouted, because it was the signal that another soul had passed into the great beyond without hope.

"Some weeks ago, while out walking on the hillside with Mr. Hockman, we saw a man lying on the ground, apparently dead. Our first impulse was to hurry to him to ascertain his real condition, but as it was near a public road, and people were passing all the time, we thought it best not to be seen too near the body. A short time afterwards, a number of men saw him and came over to where he was lying, but instead of examining him to see if he really was dead, they walked around the body, keeping about 15 or 20 feet away, and went on their way again. I cannot tell you how hard it was for us to turn away from that body, without seeking to do something, but we considered it wisest to do so. We saw another man the other day lying on a door step, apparently in a dying condition, but we did not dare to do anything, because, as he was a beggar, we did not know but that he was feigning in order to extort money from the people. One cannot but feel sad as one thinks of the misery and poverty that the beggar classes experience all their lives. The only thing they seem to know is how to plead for alms. You need only to hear them once, repeating over and over again their tale of woe, to remember it for the rest of your life."—(*Dr.*) *W. T. Clark.*

Kiang-si.

AN-REN.—"I do not think that any missionaries in China have better, or more sympathetic native helpers than we have here. They are good and true men and women, and we praise God on their behalf, and pray, too, that they may be kept by His own mighty power. The native helpers are specially beset with temptations now, I think. Both Mr. Wang and Mr. Hsiong have told me that people come, offering as much as $40 (Mex.) to win their help in lawsuits. When rice is so dear, money is specially tempting; but God has given them a real desire to further His cause, and, so far, they have been kept from doing wrong in this way."—(*Miss*) *K. Fleming*.

T'ANG-WAN.—"Two weeks ago we had the joy of seeing 16 persons baptized at Kwei-k'i. They were so bright and full of the joy of the Lord. Five were from the city, eight from Ying-tuen out-station and three from this out-station. We have still many more who wish to be baptized but we thought it was better for them to wait until the early autumn. The Lord is blessing the work here and we have many new enquirers who seem very hopeful. On Sunday morning I had over a score of women in my class and yet they were not all present. Our little chapel can hardly seat the Christians, enquirers and outsiders when they all come together for the morning service.—(*Miss*) *Ida Elofson*.

AN-REN.—"Since the flood, which, thank God, was not so severe as last year, we have had crowds of beggars. We do not give any rice, but give a cash to each grown person, and to some children who evidently have no one to take care of them. Many of these poor people get dysentery from the bad food that is given to them. We have had as many as three lying on the ground before our women's room, groaning with pain. I do what I can for them, but having given one poor little fellow a basin of arrow-root for three days running, I had such demands for it that I had to refrain. The poor child died on the temple steps. I am glad to say that it was after he had medicine, so it was not for want of help. Last week we had four women in from the country for five days while we taught them. One woman had become interested through a relative who was baptized last year, and is a real missionary among her own people.

"We have just taken a small shop at the other end of the town, and are fitting it up as a preaching hall. In a few days the examinations will begin and we hope that a great many students may be induced to go in and listen to the Gospel. One of the Christian helpers will sit over there and one here, as it is in a much better part of the city than this is. When the examinations are over, one of us will be able to go and sit in the back room and invite women in to talk to us. We have a nice Christian woman, not yet baptized, living almost opposite this new place, and quite a number of people have been here from that end of the city and told how this Mrs. Li is a 'worshipper of God,' and how she goes into a loft to pray. One woman asked how she could worship God, as there is no loft in her house!"—(*Miss*) *Emily Burton*.

Cheh-kiang.

T'IEN-T'AI.—"We have opened a new out-station in our western district. There were quite a number of people in the vicinity who had been walking from three to ten miles to our other out-station to hear the Gospel. They rented a large building, furnished a room with seats and a table for a chapel, fitted up a room for the missionaries when visiting them, and they have three rooms for the use of their evangelist and guests. When they had everything completed, I went up and baptized some of their number. I feel that this is one of our most promising out-stations. How true it is that when God pours out special blessing, then the devil becomes more active in his resistance to the Truth. After returning from the opening of this new out-station, the evangelist from the eastern district came to tell us of a disturbance there. He with some of the members had been digging a well on the mission premises during the day. At eight o'clock in the evening, the people of the village tore down a stone wall, rushed in, filled up the well with stones and rubbish, and threw stones on the chapel roof and upon three of the church members' houses. There is always considerable difficulty in digging wells in China, on account of the superstitions of the people. We have been trying to dig this particular well for two years, and it looks as though it would be a long time yet before it is completed. We could dig the well by paying twenty or thirty dollars to a native diviner, for he would make it all right with the people's superstitions; or, if we were fighters like the Romanists, we could dig it anyway, for they would be afraid to interfere. But we preach kindness, patience and forbearance, and must show it in our deeds. Our people at that station are enduring threats and revilings, but I hope that they will suffer no violence.

Never has the Lord's work in this district been in a more prosperous condition than at present. Three other places are very prosperous, and are asking for a resident evangelist, but the time has not yet come to grant their request. The believers are mostly wide-awake and desirous of knowing more of the Truth and of giving it out to others. This desire on the part of the native Christians shapes my work. My energies are directed toward teaching and directing their efforts; being assured that if the people over whom God has placed me are to be won, they must be won through the natives themselves. To teach and lead them is to multiply myself. Keeping this principle in view, thirteen in the district were called together last week. Four full days were spent together in Bible study and fellowship. Each afternoon we took a rest by visiting the surrounding villages and preaching the Gospel. This is my first effort at a Bible school in this district, and it will probably be followed by many others. God's kingdom has so many enemies that our safety lies, in part, in our redoubled efforts for the spread of the Truth. Especially does this apply to the Romanists who are now coming into our midst in power. They are putting up buildings right at our side, fifteen feet from our wall. This means much persecution for the Church of God here. Will you not pray that God will care for the interests of His work here and not suffer us to be persecuted above what we are able to endure."—*A. O. Loosley*.

Monthly Notes.

BIRTHS.

June 18th, at Ch'ung-k'ing, Si-ch'uen, the wife of J. R. Adam, of a son, William Stewart Anderson.

July 26th, at Ku-ling, Kiang-si, the wife of Wm. Taylor, of a daughter.

MARRIAGES.

May 28th, at Pao-ning, Si-ch'uen, W. H. Aldis to Miss L. H. Carver.

DEATHS.

June 4th, at T'ong-chau, Shen-si, Miss J. M. Hundere, of hemorrhage of the lungs.

June 13th, at Chefoo, Mrs. J. F. Broumton, of cholera.

June 22nd, at Nan-k'ang, Kiang-si, the infant son of Mr. and Mrs. J. Lawson.

August 2nd, at Fu-shuen, Si-ch'uen, Mr. Farrent, of typhoid.

August 15th, at Ch'en-chau, Hu-nan, Messrs. J. R. Bruce and R. H. Lowis, by martyrdom.

ARRIVALS.

August 19th, at Vancouver, per S. S. Athenian, Mr. D. E. Hoste, Acting General Director of the C. I. M.

DEPARTURES.

August 11th, from Seattle for China, per S. S. Kin-shiu Maru, Rev. W. J. Doherty (returned).

September 13th, from New York for Liverpool, per S. S. Campania, Messrs. D. E. Hoste and H. W. Frost.

Recent Baptisms.

HO-NAN—	
Kuang-chau	3
KIANG-SU—	
Yang-chau	3
KWEI-CHAU—	
An-shuen	4
Tuh-shan	3
KIANG-SI—	
Kwei-k'i	16
AN-HWUY—	
Ning-kueh (out-station) ...	13
CHEH-KIANG—	
T'ai-chau (out-stations) ...	12
P'ing-yang (out-stations) ...	14
Wen-chau (out-stations) ...	6
	74
Total during 1902 ...	296

Editorial Notes.

FRIENDS IN CANADA desiring to make shipments to our missionaries in China, to reach them by Christmas, will please send their parcels to the office of the Mission, Toronto, on or before October 1st. Friends in the United States will please send their parcels to Mr. J. Suydam, 375 Sibley St., St. Paul, Minn., also on or before October 1st. In either case a detailed list of contents and value, together with the railroad receipt, should be mailed to our Toronto office.

Our readers will be interested to learn that the following goods, among others, will hereafter be exempt from duty on entering China:—first, clothing, household furniture, books and pictures which have been already in use, when imported by residents in China for personal use and not for sale; second, the bona fide personal baggage of passengers, accompanying the owners or following by other vessels. In writing to us concerning goods to be forwarded to China, friends of our missionaries will kindly bear this in mind and make it very plain if any of the goods come under these headings. This new regulation will be a considerable saving to the missionaries, as, until now, they have had to pay 5 per cent. on everything imported, whether new or old.

There will be a considerable exodus of C.I.M. missionaries from England this month. By the 18th inst. nineteen workers will have sailed for China to resume their labors among the heathen, accompanied by ten new workers and nine children. Not a few of these are men and women who "have hazarded their lives for the name of our Lord Jesus Christ." Let us pray that as they return to the work from which they were driven forth, their testimony may be greatly used of God in spreading the knowledge of our blessed Lord and Savior.

During the summer, Dr. and Mrs. Howard Taylor have been located, for the most part, at Camp Diamond, in northern New Hampshire. They have been resting there, after the heavy work of the winter. At the same time, they have been engaged in completing the literary work begun last summer, Dr. Taylor being engaged in preparing a short history of the China Inland Mission, and Mrs. Taylor being occupied in writing the life of Pastor Hsi. Our many friends will be glad to know that these dear servants of God will be remaining with us until the first of February of the following year, in order that they may continue, until that time, their deputation work in the United States and Canada.

Mr. D. E. Hoste, Acting Director of the Mission, arrived in Toronto on August 24th, and remained in the city for about ten days. It was with joy that we welcomed him to our Mission Home, and his visit was made a great blessing to the work. Mr. Hoste was busily employed while with us, having several meetings and many interviews. A Council meeting took place upon the evening of August 28th, at which a number of Council members were present, and where Mr. Hoste spoke at length concerning the work in China. Mr. Frost joined Mr. Hoste at Toronto upon August 27th, and remained six days. After this the two brethren went to New York and Philadelphia. Mr. Hoste sails for England upon the 13th inst., and Mr. Frost goes with him.

As a Mission we have once more been called upon to mourn the loss by martyrdom of two valued workers. Some weeks ago we received the painful news that Mr. J. R. Bruce, a native of Australia, and Mr. R. H. Lowis, from Cumberland, England, were murdered by a Chinese mob at Ch'en-chau, western Hu-nan, on August 15th. The details of this sad affair have not yet come to hand, but we learn that it was the result of an outbreak of superstitious frenzy on the part of the populace, based upon the idea that the missionaries in question had caused the epidemic of cholera which is raging in the district, by poisoning the wells. The Chinese government seems to have taken energetic action, having cashiered the magistrate in whose jurisdiction the massacre took place, and ordered the punishment of the murderers. While it is not thought that these murders and other recent disturbances in China are evidence of any renewed general anti-foreign or anti-missionary movement, it is clear that there is urgent need of much earnest prayer on the part of God's children for the missionaries and native Christians. Let us also ask that this outpost may be speedily reoccupied, and that other laborers may be called and sent forth to fill the depleted ranks.

The Prime Minister of Uganda, when recently meeting the committee of the C.M.S., stated that his people wanted at once 200 teachers. Bishop Tucker says that the committee can only promise him two. What an alarming discrepancy! We sadly think of the few there are ready to meet the still greater needs of China. There never were greater opportunities for work in China than to-day, and yet the offers for service from suitable men and women are fewer than they have been for many years. We as a Mission are not alone in this. We are reminded of the words of Mr. Eugene Stock on "The Real Deficit":—"We have heard a great deal about the deficit lately. But as we looked over the serried ranks of the great throng morning and evening in Exeter Hall, we could not help asking ourselves, but who is remembering *the real deficit?* Suppose we estimate the deficit of men and women as nearly as possible in the same way (as money). We say, money required, £———; money contributed, £———; deficit, £———. Then let us say, men and women required, ———; men and women accepted, ———; deficit, ———. What sort of a deficit would that be? Now what is to be done to meet this real deficit? To us it seems that *another real deficit* has first to be met. *There is a deficit of zeal and devotion in the Lord's service.* This is in fact the actual cause of both the other deficits." These words touch the heart of the whole matter. The needs of the home churches and the needs of the heathen abroad can only be met by a revival of personal devotion to God. Shall we not look to God more earnestly for this?

Several months since we printed in this paper the advertisement of a missionary conference, in which was mentioned the name of Professor King, of Oberlin. We had been informed before printing the notice that there was reason to fear that the Professor was not an orthodox man; but we had enquired carefully concerning him and had been assured by those in whose judgment we had confidence that he was sound in the faith; and so we did not hesitate to recommend him, along with the other teachers advertised, to our readers. Since this we have been informed, as proven by the Professor's published writings, that he has sadly departed from the faith, holding views which are practically Unitarian. We cannot but regret, therefore, that we recommended him to any of our friends. We would once more assure all our friends that it is our earnest and constant desire to remain wholly true to God's blessed Word, "as it hath been taught," and to stand fast by that faith "which was once for all delivered to the saints."

CHINA'S MILLIONS

"They Ceased Not."

THE fifth chapter of the Acts of the Apostles closes with the simple statement: "And every day, in the temple and at home (from house to house), they ceased not to teach and to preach Jesus as the Christ." What the temptations to cease such preaching were the preceding chapters show. In the person of men, a stern spiritual strife between God and the powers of darkness was being waged. It was a strife which, at that time especially, aroused the bitterest spirit of opposition, for it was impossible for the apostles to preach the Cross without "both Herod and Pontius Pilate, with the Gentiles and the people of Israel," being arraigned for the crucifixion of the Lord of Life and Glory. Such a teaching, the Jewish authorities perceived, could not but "bring this Man's blood upon" them, and fiercely aroused, they "were minded to slay" the teachers also, heedless of adding crime to crime, if they could but bring to nought this new doctrine.

But the popular approval, and the wise counsel of Gamaliel, compelled the Jewish authorities, for a time at least, to limit their bitter antagonism to imprisonments, to threatenings, and to beatings; and the apostles, rejoicing that they were counted worthy to suffer dishonor for the Name, ceased not in public and in private to teach and to preach Jesus.

The secret of such boldness and of such faithful persistency is revealed side by side with the story of the opposition. Christ had appointed them as His witnesses, Christ had commanded them to preach, and the Holy Ghost in all His pentecostal fulness had been poured out upon them, and when they had made known to God the threatenings of men, again "the place was shaken wherein they were gathered together, and they were all filled with the Holy Ghost" so that they "spake the Word of God with boldness." Thus strengthened, and thus emboldened, *they ceased not* to teach and to preach Jesus.

In view of the outgoing of more missionaries, the dreadful facts of the Boxer outbreak of 1900 can neither be forgotten nor ignored, and the sad news, so recently received, of the murder of two more missionaries in Hu-nan,* solemnly reminds us that the malice of Satan making war against God in the person of His saints, is as real a thing to-day as ever. In the face of such facts, what must be the duty of the Christian Church, and what the policy of the China Inland Mission, upon whom this last sad loss has fallen?

It is only right that this plain question should be asked by those responsible for the conduct of missionary enterprise, and it is only natural that those who go, and those who give their loved ones to such work, or sustain it by their gifts and prayers, should ask the same. What is the path of duty? Fully estimating the value of human life and carefully considering the possibilities of danger, in the light of Calvary, in the light of Christ's command and the eternal woe or weal of each immortal soul, we must unhesitatingly state that we believe the only path of duty is that followed by the apostles, to "*cease not* to teach and to preach Jesus as the Christ."

Such a policy is not to lightly hazard life nor to fly in the face of certain death. He who called upon His people to be willing to lose their lives for His sake, permitted flight from one city to another in time of persecution; and the Apostle Paul, who could not be turned aside by bonds and certain imprisonments, did at times deem it consistent with his calling to change his route or accept an escort to avoid definitely known plottings of the Jews. There may be times when it is right not to hazard life, but unknown possibilities ought never to stand in the way of preaching the Gospel.

The seriousness of the Boxer crisis was unexpected and unforeseen alike by the ambassadors at Peking as by the missionary body, and no human prudence, consistent with presence in China at all, could have avoided the dire results. In some lands it has only been possible to preach the Gospel at all by facing probable death, and we have cause to thank God that in China the prospects, while not free from danger, are not so dark as that. Danger there is and must be, but were it even more, the duty of the faithful Church is plain, "to cease not to teach and to preach Jesus."

It is impossible that the changes which every true friend of China desires to see, can be unaccompanied by trouble and disturbance. The superstitions, conservative prejudices and customs of ages cannot yield to new religious teaching or fresh commercial or national developments without much upheaval on the part of the old. The present situation, full of wondrous possibilities of good and evil, is not discouraging, but an evidence of movement which should call forth the fullest response the Church can give. It is not a time for withholding, but for the straining of every nerve to turn this movement into right channels, for into some new channel it will certainly go.

The Boxer crisis of 1900 is over, and China can never be the same again. She has been compelled to

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* Messrs. J. R. Bruce, of Australia, and R. H. Lowis, of Cumberland, England, both of the China Inland Mission, were, in consequence of rumors attributing an outbreak of cholera to their medicines, murdered by a mob in Ch'en-chau Fu, Hu-nan, on August 15th, 1902.

OCTOBER, 1902.

acknowledge that there are forces beyond her horizon which she can no longer afford to despise, but with which she must reckon; and the motive of the present great demand for Western learning is mainly one of self-protection, not of admiration nor of appreciation. She seeks to learn the secret of the foreigners' power that she may be enabled to cope with them and hold her own. It is her struggle for life, but behind this diplomatic docility there are undercurrents of suspicion and of hatred which cannot be despised.

The heavy indemnity exacted by the Allied Governments, greatly increased by the native collectors' rapacity, will, for a whole generation, be a cause of serious provocation. The new British Commercial Treaty, recently signed, which will open up the interior of China much more than hitherto, by its abolition of likin (native inland customs) upon which thousands of local officials have lived, and by its multiplying of inland communities claiming extra-territorial rights, will increase local resentment and official opposition. (In these remarks we confine ourselves simply to the statement of facts, without any discussion as to the righteousness of exacting an indemnity, or the advisability of securing greater commercial advantages.)

Side by side with these national and commercial problems there exists a popular and serious misconception with regard to Missions. The acceptance of official rank on the part of the Roman Catholic Church in March, 1899, with its subsequent use of this power, has caused untold mischief. Thousands have been led to unite themselves with the Romanists in the expectation of help in litigation, and as the officials dare not resist the Romanists' influence, there are now thousands eagerly seeking admittance to the Protestant Missions, whose only aim is to obtain assistance in withstanding Roman Catholic power. Gladly would the Chinese Government see the Protestants and Romanists fight this battle out, but the Protestant Missions accepted the only safe and right position when they refused the official rank the Chinese Government pressed upon them. By keeping clear of all political entanglements, these difficulties may be made to fall out to the furtherance of the Gospel, in that opportunity is given to teach the Truth to those who come, though ulterior motives may first have brought them. In addition to the above position there are not a few who, by utterly false representations of Church connections, are enriching themselves under cover of an imaginary prestige.

These are some of the difficulties which now appear in China, the slow and steady progress of Missions and foreign influence having been precipitously hastened by the Boxer outbreak and its consequences. The sad occurrence in Hu-nan, while occasioned by other causes than these, namely, a cholera epidemic which superstition or malice attributed to foreign influence, emphasizes more deeply the fact that the pathway of the Gospel is not an easy one.

What then is the Church's duty? Surely it is not to draw back, nor to ignore, but rather to acknowledge the difficulties, to tell God all the threatening possibilities, and then in His name "to cease not to teach and to preach Jesus as the Christ." There is a danger that modern facilities, with treaty rights and privileges, may cause missionary work to be looked upon with less seriousness than in the days when our forefathers went forth; and there is need that on the part of all, the needs of heathenism and the claims of Christ should take a deeper and a firmer hold upon God's people. The missionary cannot choose his conditions of labor, he must accept the difficulties, while he may rejoice in the brighter prospects; and it is cause for thankfulness that though in China there are regrettable elements present, the apathy and self-complacency of the past are giving way. Though the future is unknown, "it is not for you to know the times or seasons which the Father hath set within His own authority: but ye shall receive power when the Holy Ghost is come upon you: and ye shall be My witnesses both in Jerusalem, and in Judæa and Samaria, and unto the uttermost part of the earth." Thus leaving with God the unknown, it is ours to "cease not to teach and to preach Jesus as the Christ."

The C.I.M. Sanatorium, Chefoo.

BY MR. JOHN A. STOOKE.

THERE is, I fear, a great deal of real missionary work in China and in other lands which is rarely thought of, seldom prayed for, and not always appreciated, simply because it is largely out of sight, or considered outside the range of direct missionary enterprise.

A vast amount of direct missionary work would, however, be seriously hampered were it not for the band of faithful ones who "tarry by the stuff" here and there, and therefore I would bespeak for these beloved friends a larger sympathy and a far larger share of heartfelt prayer.

It is not always understood by those in the home lands how necessary it is to have efficient and well-equipped business and other departments on the mission field. For instance, treasurers, business managers, local secretaries, nurses, matrons, housekeepers, are all needed, and last but not least, sanatoriums here and there, where the weary and sick ones may have a needed change and where the spirit, soul and body may find refreshment, power and blessing. It will be evident to any practical mind that service such as these departments represent is no mean service, but is exceedingly important, and it is a great joy to know that such service, however lowly or obscure, is within the "ken" of our loving Father in heaven.

In 1887 my dear wife and self heard the call to give ourselves for China, and on October 7th of that year we sailed with our two boys and a small party for the distant land of Sinim. It was first arranged that we should go to the Training Home at Gan-k'ing for Chinese study, but on the eve of our departure for that place an urgent request came to us through the director, that we should fill a suddenly created vacancy by taking up the management of the Mission Sanatorium, at Chefoo. Here indeed was a surprise and a disappointment, but as all God's commands are enablings, we accepted the position as the Lord's call.

It is interesting to call to mind how we began. I remember well the dear friend who handed over the "San," saying that she hoped to have a good balance to hand over to us, but when the day came round, some extra bills came in, and after settling these the "good round sum" had been considerably reduced; so we began with a very small amount indeed—about $5.

As the Mission grew in numbers our visitors and guests increased, and it was most interesting to watch "our sick ones" gradually getting physically and spiritually stronger during their sojourn amongst us. We naturally found this a splendid compensation for all the toil and labor expended, and we had frequent seasons of praise to Him who doeth all things well.

We were not, however, without the seasons of proving that man's extremity is God's opportunity, for serious cases of sickness brought us face to face with the Unseen, and both to the sufferers as well as to ourselves came the rest of knowing that God knew and cared :

> Grief, nor pain, nor any sorrow
> Rends thy heart to Him unknown ;
> He to-day, and He to-morrow
> Grace sufficient gives His own.

One case in particular, may be noted here as showing the loving tenderness of our gracious Father in answering special prayer. One of our workers came to us from Mid-China, for a season of rest and refreshment. He had been subject to a low fever, called by some doctors "Hankow fever," and very soon he developed another attack—the poison being in his system. For many weeks we had a real battle, fighting the disease, and only those who have had to do with persistent fevers of this type, can fully appreciate the mental and physical strain involved.

I do not remember a more difficult case. Everything was done that man's wisdom could devise : the nursing was well carried out by willing helpers, the Mission doctor (the late and much esteemed Dr. Douthwaite) was unremitting in his attention, and yet the disease still held on its way. One could see the patient getting gradually weaker until at last one and all gave up the case as hopeless.

Well do I remember the notable Lord's day morning, when it was suggested to the wife of our friend that it would be well to seek for "final messages" to comfort the dear ones in the home lands. With the repetition of the request the patient suddenly became excited and asked them why they wanted this. He was told that the doctor had said there was no hope. With superhuman energy he seemed to rouse himself and said, "I shall not die, but live and declare the works of God." About 9 a.m. I was hurriedly summoned to the bedside, when the following conversation took place between my dear friend and myself :—

"You can write a good clear hand, can't you? I want you to get ink and paper and do something for me." "Yes, Dugald! I'll do my best, what do you want me to write?" "I want you to print in large letters something I shall tell you. Now be quick!" Paper and ink being all ready I was ordered to sit down at the bedside whilst the others (excepting his wife) were asked to leave the room. Then turning to me he said, "Are you ready?" "Yes," I replied. "Then write d-e-a-d—DEAD," and he slowly repeated the letters one by one. After I had finished, he ordered me to post it up on the door outside, so that everyone might see it, which order I carried out to the letter. It seemed of course a very extraordinary proceeding, but the idea was to make us all remember our verdict, that he would not recover. When I returned to his bedside three hours later I noticed a welcome change. He insisted upon my placing a new card —"LIVING"—over the previous one, and we are glad to know that our friend has been working for China ever since.

This case is only cited to prove the Lord's loving-kindness, and also to show that in a Mission Sanatorium, such as this, there are often cases which cause not a little anxiety and responsibility. Yet we needed the experience, for these occasions brought us into closest fellowship with our fellow-workers and with our God.

> There are no shadows where there is no sun,
> There is no beauty where there is no shade.

What miserable, uninteresting creatures we should be without the shades and shadows of life. I think perhaps we often forget this side of the divine training.

THE NEW BUILDING.

It has been gratifying to note the growth that there has been in connection with our work. For the first five years or so we were able to accommodate only from twenty-two to twenty-four at our busiest time ; then the old building was re-roofed by the Mission, so that the garret rooms could be made larger and higher. This was a distinct success. Then the time came for further expansion, and a large new building was erected, eastward of the premises, with special funds given for the purpose. It has thirty-four bed-rooms, two splendid sitting-rooms, wide verandahs on three sides (north, south and west) with extensive views in each direction. We entered the new premises in April, 1901, and of course the increased accommodation introduced us at once to added toil and responsibility, but to an increase also of privilege and blessing.

During the hot months (June to September) we were able to care for over forty-five (including children) at one time. This number may not appear large, but it has to be borne in mind that it does not mean simply catering for forty-five mouths every day; but it also means the constant coming and going of guests, the details of seeing to their arrival and departure, the many invalids who need special care and treatment, and last but not least, the constant care needful in making such a place the centre of happy associations and mutual fellowship. I cannot begin to explain how wondrously God hath strengthened us ; suffice it to say, my dear wife worked on single-handed, often at high pressure, until quite recently. In March, 1901, Miss M. Macdonald kindly volunteered to assist, which offer was gratefully accepted and appreciated, and in January of this year Miss T. Ahlstrom was set apart by the Mission to assist Mrs. Stooke.

Some came to us so run down that they needed to be carried to the Home in a chair, and for weeks there seemed nothing but a dark outlook for the future. Then the bracing air, suitable food, bright surroundings, and happy fellowship with other saints brought sunshine and gladness into the depressed spirit, and gradually the wasted strength was changed for renewed vigor. A new song was sung, even praise unto our God, and later on the workers were well enough to get back to station work again, more than ever fitted — mentally, physically and spiritually — for their important sphere of service.

Another compensation in our work has been the many answers to prayer which we have experienced. In the earlier days, for instance, when we were needing iron bedsteads, a sister came and asked if we needed anything for the house, as she desired to give £5 as a thank offering. She had no idea then that we were in need of help, and since those days it has been exceedingly refreshing to see God's good hand in a variety of ways. One beloved friend (recently deceased) sent a parcel of gelatine every year for the invalids, another sent a gift of cocoa, others have very kindly sent boxes of assorted goods, which have been invaluable for those who were dieting, etc. Donations have also been sent to be used in the work, and very often such help came just when some special need had arisen.

The Mission has thus provided a splendid retreat for the tired and weary ones, and many who feared they would need to leave China for the home land on account of illness, have come here and gained that physical, mental and spiritual stimulus which has fitted them to go back to their stations and work with new hope and courage.

The Province of Ho-nan.

BY MR. A. GRACIE.

AS is the case with so many of the names of the provinces of China, the name Ho-nan* states the geographical situation of the province. It means South of the River, *i.e.*, the Yellow River. There is, however, a small portion of the province which lies to the north which is locally called Ho-peh, but the larger portion determines the provincial name. Well does the Yellow River deserve the name of "China's Sorrow," so often has it wrought destruction. In 1887, for instance, it burst its banks twenty miles west of K'ai-feng Fu, the capital, and devastated about one-sixth of the entire province—an extent of country larger than the principality of Wales. Thousands of towns and villages were submerged and countless numbers of persons drowned.

Two-thirds of the province are perfectly flat. The land is most fertile and in many places yields three crops a year. The chief products are wheat, millet, beans, potatoes, hemp, silk and cotton, while the cultivation of opium is increasing. The cultivation of opium has so developed that the exportation of grains has been much reduced of late years. Of fruits, pears, peaches, apples, plums, cherries, grapes and persimmons of fair quality are produced. The climate is comparatively mild, the winters not being over severe, though in summer the thermometer sometimes reaches 100° in the shade.

The people are physically strong and of an independent turn of mind. In manners they are somewhat rough and not so polite as the southerner. The province might be termed a province of farmers. The people are not fond of travel, and are consequently ignorant of anything outside their own little horizon, and are extremely superstitious.

MR. POWELL EN ROUTE TO K'AI-FENG, THE CAPITAL OF HO-NAN.

The picture admirably illustrates the way side stopping places, built of straw and mud

MISSION WORK.

The first missionary journey in the province was made in 1875 by Henry Taylor and a native helper. Mr. George Clarke accompanied Mr. Taylor on his second journey. These two visited a large portion of the province, selling Scriptures and tracts and preaching the Gospel. Although they succeeded in renting a house in Ru-ning Fu and were blessed by seeing the conversion of two or three souls, and although Mr. G. Clarke obtained premises in K'ioh-shan Hsien, twenty miles further south, they were soon obliged to leave both places. After Mr. H. Taylor's death, Mr. Hunt succeeded in quietly residing in Ru-ning Fu for about a year, but was finally driven away.

It was not till 1884 that a permanent footing was obtained, when Mr. Sambrook rented a house in Chau-kia-k'eo, a large and important trade-centre, situated at the juncture of two rivers. About a year after this house was rented, Messrs. Slimmon and Findlayson joined Mr. Sambrook in the work. The first converts in this place were baptized in 1887, and there are at present in connection with this central station six flourishing out-stations, situated at distances varying from five to forty miles.

The next step was the opening of Shae-k'i-tien by Mr. Slimmon in 1886. This town, like the previous one, is situated at the juncture of two rivers, and is also a busy mart. Upwards of one hundred converts have been received and two or three out-stations opened. The attempt made by Messrs. Johnston and Mills to open Chu-hsien Chen, an important town about twenty miles distant from K'ai-feng Fu, the capital, failed. Premises were obtained, but the landlord being put in prison in consequence (though this was denied by the official), it became necessary to retire, that the poor man's release might be obtained.

The next city into which entrance was sought was Hwai-k'ing Fu, a large and important prefecture on the north side of the Yellow River. Here, Mr. Slimmon and the writer resided in an inn for some time, until relieved by Messrs. King and Lund. This effort also failed, for although allowed to stay for a time and rent a house, the mob at length ejected them.

The efforts to open Siang-hsien were more successful. In 1891 Mr. Slimmon and an evangelist took up their residence in an inn, and gave themselves to daily preaching and book-selling on the streets. Gradually prejudice gave way, numbers visited them in the inn, and after several months, a military B.A. offering to be security for them, they obtained a house. During the first year, seven converts were baptized, and over one hundred had been received into the Church prior to the Boxer outbreak.

In 1895, Ch'en-chau and T'ai-kang Hsien were both opened by Dr. Howard Taylor after a good deal of medical work, Messrs. Joyce and Ford assisting. In these two places the Lord has wonderfully blessed the efforts of His servants, over one hundred having been baptized. The opening of T'ai-kang was not without a riot, in which our friends were badly handled, but this has not been without its blessed results in the conversion of several persons.

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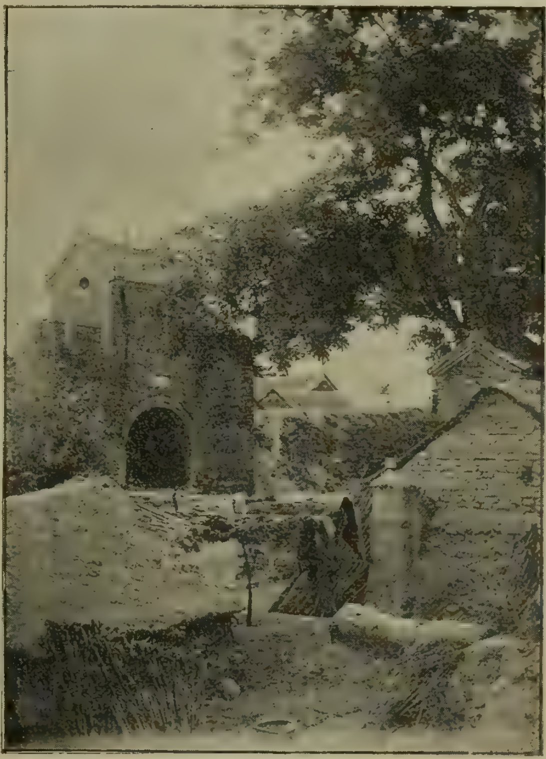
*The province of Ho-nan has an area of [illegible] square miles and a population of about [illegible]. It is governed by a lieutenant governor and contains 9 fu, 4 chih-li chau, 6 chau, 1 t'ing and [illegible] hsien cities, *i.e.*, [illegible] walled cities in all, exclusive of [illegible] hsien cities, which are included in the fu, as Brooklyn is included in New York City. *Ninety four walled cities have no resident missionary. Including lady workers and wives of missionaries, there is only one missionary to every [illegible] of the population.*

King-tze Kwan, a market town on the north-west borders of the province, was opened by Mr. and Mrs. George Parker, and later Kwang-chau was opened by Mr. Argento, where he nearly lost his life in the Boxer outbreak. In spite of the severe persecution at that place the few Christians and enquirers, numbering about twelve, continued to meet for worship.

The beginning of the present year saw K'ai-feng Fu, the capital of the province and the last provincial capital to permit of the residence of the missionary, opened as a mission station. (See page 101.) Mr. Powell has been permitted to quietly rent a house and Drs. Whitfield Guinness and Carr have gone to open up medical work. In the prefecture of Ho-nan Fu, the Swedish Mission associated with the China Inland have opened two stations, Yung-ning Hsien and Sin-an Hsien. In the former place, the work was started by a converted native, one of Pastor Hsi's converts, whose opium refuge work was instrumental in gaining a few converts who have become the nucleus of a little church in that city. In all, the C.I.M. has eleven central stations and ten outstations, and over six hundred have been baptized since the commencement in this province.* The native Christians have bravely stood the fiery test of the Boxer persecution, and everywhere the work is most hopeful.



ONE OF THE GATES OF RU-NING FU, HO-NAN.

NATIVE HELPERS.

The work has been blessed with several good native helpers whom the Lord has greatly used. One of the first helpers was a Mr. Yang, a native of Wu-ch'ang, the capital of Hu-peh. He first entered the province as Mr. H. Taylor's helper, and after Mr. H. Taylor's death, he assisted Mr. Hunt at Ru-ning Fu. When Mr. Hunt left, he still continued to reside in the city, in one of the inns, where he faithfully labored for some time. Later on he was transferred to Chau-kia-k'eo, where his labors were blessed to the conversion of many. As strength failed, he returned to his home, where he passed away, still bearing testimony to the saving power of his Lord and Master.

Another helper was a Mr. Ch'en, of Chau-kia-k'eo. He was a salt commissioner, and after retiring from official life, started business in the above-mentioned place. From the day of his conversion he took a strong stand for God, and it might be said of him as it was of John Knox, "he never feared the face of man." He had a gift of dramatic preaching and could hold large audiences spell-bound, as he told them the Gospel story in his own graphic way. He was a great help in the opening of Ch'en-chau and T'ai-kang. He was also a liberal giver, paying the rent of one of the out-stations himself, and before dying he ordered his son to continue this payment. He was a man of powerful will, and showed strong disapproval when things were done in what to him appeared a wrong way. Towards his later days he became much more mellow and humble. He died just before the Boxer outbreak, and was thus spared that fiery trial. Another worker of a very different stamp to the one just mentioned must not be forgotten: Elder P'eng, who had charge of the self-supporting Church at Shui-chai, an out-station of Chau-kia-k'eo. He became interested in the Gospel through an enquirer who kept a druggist's shop near his farm. No sooner had he accepted the Truth than he began to tell it to others, and several of his neighbors were soon converted through his preaching. When the Church was organized, Mr. P'eng took charge and he has been instrumental in building up a fine company of staunch believers. He has had to stand much persecution, and during the Boxer troubles, he and his converts suffered greatly, but they have nevertheless stood firm. This Church is self-supporting, and Mr. P'eng has carried on the work without receiving any financial support from foreign sources. Did space permit one could tell of others, such as Mr. Wan of Ch'en-chau, and Mr. Tseng of T'ai-kang, who is now in heaven. Then there is a Mr. Kwoh, of the same place, who carried on the work and kept the Christians together when the missionaries were forced to retire during the Boxer crisis. We can only mention Mr. Wu, Mr. Chang and Mr. T'ien, and earnestly ask the prayers of God's people for these faithful men.

Beside the work of our Mission, there are two other societies laboring in the province: the Norwegian Mission, which has recently opened stations at Ru-ning Fu and Sin-yang Chau, and the Canadian Presbyterian Mission, which has its work in that part of the province north of the Yellow River. Mr. Goforth, who was the first of this society to enter this part of the field, commenced work in 1889. Centres have been opened at Chang-teh, Wei-hwei and Hwai-k'ing Fu. They have opened two hospitals and baptized a number of converts.

But what are these few workers among twenty-two millions of people? Out of 107 walled cities only 13 are occupied in any sense of the word, and this is not to speak of the tens of thousands of walled towns, villages and hamlets. How great is the task that still needs to be accomplished ere Christ's command is obeyed! Think of Montreal or Cleveland, or Buffalo having only one messenger of the Gospel, and this will give a faint idea of the proportion of workers to the population. Shall we not pray over this, ponder over it, until the thought of the perishing multitudes is burned into our souls, and we, like Isaiah, say, "Here am I, Lord; send me."

DARKNESS AND DEATH are abroad, and we have the Light of Life; a world famine, and we have the Bread of Life. God is calling, man is calling. . . . O for a Church that dares to do great things for God!—*A. T. Pierson, D.D.*

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* The statistics of the China Inland Mission in Ho-nan for January, 1900, are as follows: stations, 10; out-stations, 9; chapels, 18; missionaries, wives and associates, 33; assistant preachers, 10; school teachers, 4; colporteurs, etc., 16; Bible-women, 9; unpaid native helpers, 22; organized churches, 15; communicants in fellowship—male, 327; female, 211; baptized in 1899, 117; baptized from commencement, 649; day-schools, 3; native pupils, 65; dispensaries, 1. In consequence of the Boxer riots we cannot give more recent figures.

The Work of God in Hu-nan.

Address Delivered at the Annual C.I.M. Meetings, Melbourne, Australia.

BY MR. T. A. P. CLINTON.

PROTESTANT Missions commenced in China less than a century ago, and after thirty-five years' untiring work there were only half a dozen converts. It is recorded that the minister who baptized the first two converts prayed that our Lord would immediately take them away from His Church on earth to the Church above, so afraid was he of the terrible trials threatening them, and the fierce temptations surrounding them. The little band has been steadily increasing, until at the present time there are 100,000 communicants, a quarter of a million adherents, and the Gospel is being preached in every one of the eighteen provinces of China to multitudes of people.

Look at the central part of the map and you will see the Tong-t'ing Lake. This is the largest lake in China, and it is just at the head of this lake that I have been stationed for the last three-and-a-half years. It is in the province of Hu-nan, the "blue-riband" of China. The people of this province had made it their boast that foreigners would never get in. But who shall say nay to God?

EARLY MISSION WORK.

The first attempt of our Mission to enter that province was made twenty-six years ago, when Mr. Judd and a native helper, both of whom are still living, managed to secure a little house in the city of Yoh Chau, which has been termed the "front-door" of Hu-nan. It was a Saturday afternoon, but trouble began to brew. The district magistrate showed only too plainly that he was against the entrance of the foreigner; the people were stirred up, and Mr. Judd and his native companion, after receiving some rough treatment, were forced to leave the following Tuesday. But other attempts were made, and Mr. Dorward, a young Scotchman, having acquired a knowledge of the language, sought an entrance.

Without European companionship, and frequently without Chinese friends or coolies who would venture to travel with him, for six long years, day after day, not knowing what would happen, whether on coming to a city he would be thrust out or stoned, he plodded on, leaving us an example of indomitable courage, patience and unsurpassed zeal in the Master's cause. Well has he been called the Apostle of Hu-nan, and our C.I.M. honored itself when it appointed him Hu-nan's first provincial superintendent. He did not get the object for which he so longed—the opening of the city of Ch'ang-teh. He had stated that he was willing to give his life in the opening of that city, and in some sense he did, for it was after a visit to that city that he contracted the illness which led to his death.

On the tenth anniversary of his death a little band of workers stood round his grave on the lovely hill-top overlooking I-ch'ang, and there they consecrated themselves to God for Hu-nan. God's opening time had come, and a few days later the white sails of their little craft were set for that province. The London Missionary Society agreed to go east, and we took the west. I cannot here speak of the wonderful work with which Dr. Griffith John of the L. M. S. is associated. His is a name revered throughout Christendom, and for forty long years has he given his best to China. Another of the pioneers was the late Rev. George Hunter, of our Mission, who was suddenly called Home to his reward, when, humanly speaking, he could ill be spared. The loss was great to us, but over there the names of Dorward and Hunter are cherished in the hearts of many for whom they gave up their lives.

When we went to the city of Ch'ang-teh the people did not want us, but we told them that we intended to stay. Then followed unpleasant experiences with robbers and thieves, but we knew that friends were praying for us, and it gave us heart. At last we succeeded in renting a house on the street. A little blind boy befriended us, and learned hymns, texts, etc. We had to keep open house, and crowds thronged in to see what was to be seen. Sometimes we hardly knew what to do to keep the people quiet, till this little blind boy came forward, and would still the audience by repeating his texts and singing the hymns he had learned. He attracted other boys, so that in six weeks we had between thirty and forty boys learning the same hymns and texts. They brought their parents, and from that time our position has been assured in the city. The boys have been our friends through thick and thin, and when two years ago the troubles broke out, one little fellow came and said, "If you have to escape for your life I will lend you a horse." "Fret not thyself because of evil-doers" was the text we had one morning when we heard of a plot against us. The Lord over-ruled all, and gave us an abundant entrance into that city.

SOME CASES OF CONVERSION.

Let me bring before you some concrete cases of changes wrought in the lives of Chinese converts:—

Chu Ming-teh's name denotes "bright virtue." This was the quest of his life. For fifty years he was a vegetarian, and sought by all means to establish virtue and to accumulate merit so as to secure a good entrance into a better world. But he was still unsatisfied, and hearing that a mission station had been opened in a city about 120 miles from his home, he determined to go and make inquiries about the doctrine taught there. At seventy years of age that man walked the 120 miles. He bought a New Testament, and occupied several weeks in making a careful study of it. He was convinced, and decided to make a profession of Christianity. He went home, and later on was baptized, and longed for the time when in his own city he could see a Gospel Hall opened.

He was spared five years, and during that time he read his Old Testament through five times, and his New Testament eleven times. I believe that is a record that would put to shame many Christians here. He was in the habit of rising early in the morning, and for quietness would go to the stable to pray to his God. The Sunday before his death some of us visited him, and he asked us to join in singing "Jesus loves me." He was as happy as could be. Two days later we were called to his bedside, and shortly before noon he spoke his last words, "Lord Jesus! Lord Jesus!" and quietly passed away. May we not believe that he saw by the eye of faith his Savior, whom he so loved, coming to receive him? This man had served his God, and in the end he was not forsaken. Contrast it with the end of a heathen: To an uninterested person it is sad, but to any one of a sensitive mind it is awful. A dirty room, a miserable, broken bed, evil-smelling bedclothes, no comforts for the body, much less for the soul! Groans and moans from the dying man, a look of terror in his hopeless countenance! Send for the priest, fetch him in, bang the gongs, fire the crackers, clash the cymbals, scare the devils haunting round! This is all his friends can do, and, in the last supreme moment, when the spirit is to take its flight, heedless of aught, save to make him presentable in the next world, some one is clapping a cap on his head, another struggling to get a pair of boots on his feet, and robing him in the best they can afford. What think you of the contrast?

Another case of interest is that of Mr. Kao—a little hump-backed man. It was raining one day, and he stepped into the hall intending to wait till the rain had ceased. He listened to the preaching, and it went to his heart. He went home and made rather a stir in the family circle by declining to be regarded any longer as the keeper of the clan-idols (he being the senior member of the clan had the privilege of keeping the clan-gods in his apartments). They were put away, and in their place he hung up a tablet with the characters, "God's great name, Jesus." Before this he placed the incense burners, and daily performed his prostrations. As he became better instructed he put away these heathenish ways of reverence, and until the day of his death he was a faithful follower of the Lord. Mr. Barnett was the means of leading him to a knowledge of the Truth, and the devotion and love this old man showed in his own peculiar way to the one who had led him into the Kingdom was most touching. He seemed so happy if he could get a little stool and sit close beside his teacher in heavenly things. These are some of the joys in our work.

"OUR GOOD SCOTCH PRESBYTERIAN."

The next I have to speak of is a man I call "our good Scotch Presbyterian." He walks ten miles to church every Sunday, he knows his catechism by heart, and he loves the Psalms of David, so I think he is worthy of a place amongst the good Scotch Presbyterians. That man is a farmer, and it is a real treat to visit his home. Take a look at his guest-hall: the most attractive articles in the room are the old man's coffin on this side and the old woman's on that side. They are all prepared, and it is quite correct to have the coffins in the house, probably these are gifts from filial sons. Instead of the idols there is a copy of the Ten Commandments at the head of the room, and on the sides a pair of scrolls which run something like this:

"By God's grace we will seek to obey His commands."
"The Cross of Christ is God's way for my salvation."

We believe those old people are seeking to live up to that outward testimony.

A Mr. Tsui invited my predecessor, Mr. George Hunter, to pay him a visit at his own home. Mr. Hunter went, and was invited to explain the doctrine. After Bible-reading and prayer Mr. Hunter left, but from that time, Mr. Tsui tells us, he determined to give up idolatry and serve the living and true God. Eventually all opposition in the immediate family circle was overcome, and in the place of honor in the house an inscription was placed, "May the Heavenly Truth prevail!"

It was my privilege some little time ago to visit this house. A number of neighbors and friends assembled in the guest-hall, and we spent a pleasant evening, the conversation being mostly of a religious character. At about 9.30 Mr. Tsui, as head of the house, took the Bible and called us to worship. I could not help recalling that beautiful picture in "The Cottar's Saturday Night," by Burns, where

"The priest-like father reads the sacred page,
Then kneeling down to Heaven's Eternal King,
The saint, the father, and the husband prays;
Hope springs exulting on triumphant wing,
That thus they all shall meet in future days."

How the suppliant thanked God for the knowledge of the Truth that had come to them, and how he pleaded for grace to live acceptably! We rose from our knees, and before the company Mr. Tsui took his little boy (named "Forty-seven," as he was born in the forty-seventh year of his father) on his knee and said: "The Gospel has come to me somewhat late in life, and I'm afraid I'll make but a poor disciple; but my desire is that my little 'Forty-seven,' having this knowledge from his youth, will become a useful servant of God." I need not comment on the joy such remarks gave me. Little Dr. Yu, an old friend of the Tsui family, saw them at worship once, and became much interested. He made inquiries about Christianity, and only recently made his public profession of faith in Christ. The last time I was in his district a little band of enquirers met and talked over the opening of a chapel in their own village.

Friends, remember that these are the answers God gives to your prayers. Is it worth the time you spend? You give your gifts. Does it pay to do so? Is the investment a good one? I met a man on my return from China who asked, "Does it pay to go to China? Do you make any money out of it?" I replied that I thought money-making was not the highest aim in life. Missions pay. They are worth the trouble and expense. Remember that the prospects in China are brighter than ever. There are some of us optimistic enough to think that the time is not far distant when we shall see them coming, not by the ones and twos, but when they will be pressing into the Kingdom by the thousands.

Recent Tidings from Shan-si.

BY MR. W. PERCY KNIGHT.

We have now been in this northern province of Shan-si over two months, and are feeling somewhat more at home amid scenes and surroundings vastly different from those to which we were accustomed in the south. Indeed so great is the change, that this seems like a new country to us in many respects. In place of the broad reaches of the great River Yang-tse, with white-sailed junks and modern steamers, we have the narrow, deep-rut, sandy tracks, called by courtesy "roads," and the rumbling and jolting of the heavy springless carts drawn by mules. This mode of conveyance most effectually robs travelling of its pleasures, and makes it a weariness to the flesh. The bareness and comparative treelessness of Shan-si also contrasts strangely with the fertility of other parts, and this lack of trees is largely answerable for the little rainfall and consequent famine.

We notice a change in the physique of the people up here. They are on the whole of larger build and darker color than those of central and southern China. Their dress is much plainer, and the coarse food consists of dough-strips boiled in water, and various porridges made of millet and other grains. Meat is very little used, and there being but few rivers in Shan-si there are no fish to speak of. In moral characteristics also, the northern Chinese differ from those in the provinces further south. They are more frank and open, less given to concealing their real meaning, more "*chih*" or "straight" in their manner of dealing than the suave and extremely polite southerner. On the whole we expect to like our new home very much, and account it a great privilege to be in the province enriched, only two short years ago, by the martyr blood of so many of God's saints, both Chinese and foreign.

We are away from our station of P'ing-yang, three days off to the south-west, and have sought to escape the burning heat of the plain by coming up to this little mountain village of T'ang-ch'eng. We have a teacher with us, and find plenty to do in exploring the abstruse philosophies of the Chinese classics. We live in a large native house purchased some years ago by the Mission. Down at our feet, at the foot of the cliff on which the house stands, nestles the little village—at one time a fairly prosperous place, but now being rapidly ruined by opium, which is grown in large quantities around here. We get a fine view across a small plain, and then the eye meets nothing but rolling, wooded hills. The green trees are most refreshing after the bare, sandy hills of P'ing-yang, and the fields lying brown and bare beneath the scorching sun, with hardly a crop of any description to be seen. The days are warm, but at night we get a cool breeze. The food supply is very limited, and we are dependent largely on foreign stores. At present we are negotiating for a goat, and hope to get some mutton. Chickens and eggs are fairly plentiful. These hills abound in pheasants and hares, but the natives do not kill them to any extent.

THE WORK.

You will be interested, perhaps, in hearing of the state of the Church at P'ing-yang, and of the work in general, after the fearful storm of persecution that swept over Shan-si province in 1900. There are so many elements of light and shade, joy and sorrow, difficulties through the going back of native Christians on the one hand, and encouragement through the steadfastness of many on the other, that it is hard to give a picture that will present the work fairly in all its varied aspects. Imagine the condition of affairs at the present time—church registers and records all destroyed, many premises nothing but a heap of ruins, some of the brightest Christians dead, and a general state of disorganization existing, and some little conception can be formed of the peculiar difficulties and problems which confront missionaries in Shan-si at this juncture. Whilst regretting that very many during the time of the troubles accepted recantation tickets from the officials, thus denying their faith to protect their lives, it must be borne in mind that many of the Christians recognized in this plan a loophole of escape, and remained true to God in their hearts, and have since openly proclaimed themselves once more as followers of Christ.

One turns with joy and thankfulness to the other side of the story—to the steadfast endurance of persecution, in many cases unto death, by a number of our native friends. We are continually hearing details of the troublous times. Hymn-books and Testaments were hidden in the rafters, down wells, buried in the earth and other places to prevent them being seized by the Boxers. Thirteen of our friends in the P'ing-yang district were taken to a small temple, and crosses were cut in their foreheads. At Hsi-mi, one of our out-stations, I had amongst my audience a dear old man who showed me the scars of a sword wound in the abdomen, another old woman of about sixty, whose hands were so severely beaten that four of her fingers dropped off, and a Mrs. Han, the wife of one of our preachers, whose hands were also beaten so badly that she cannot open her palm. Yet notwithstanding all these things the work is going on, and we have every reason to expect that this province will be visited with showers of blessing, and that the soil watered at such cost of precious lives will yet yield an abundant harvest. It is hoped that in the autumn, conferences may be held at various centres, that the Christians may meet for mutual edification, and that the Church be re-established in Shan-si. Nothing will be done in a hurry, and this time of sifting will be a means of eliminating unworthy elements as well as of purifying and strengthening those who are whole-hearted and sincere.

THE FAMINE.

With regard to the famine now rapidly coming on, there is no doubt that the people will suffer greatly, and that many of the old and weak will die of starvation this winter. The natives say that around P'ing-yang no heavy rains have fallen for six years. Already food is three times the ordinary price, and it is steadily going up as the time for rain passes by and no rain comes. Officials and people are going to the temples, and praying to their idols for rain, but without avail. Wells are running dry, and the water supply is getting very poor as a result. Typhus and famine fevers abound. I have heard of an official with five members of his household down with typhus at one time. In many instances the disease is proving fatal, as the filth and lack of nourishment prevalent among the poor people make them an easy prey. At present all is quiet in Shan-si, and the officials and people seem really friendly. Such epithets as "foreign devil" and "foreign dog" are conspicuous by their absence, and we are received everywhere in a most friendly spirit. The great need is for workers to re-enter these opened doors, to man the dismantled stations and to carry on the work.

Marked Attention from Chinese Officials.

BY THE LATE MR. J. R. BRUCE.

[A deeply interesting account of a journey taken by Mr. Bruce to the Si-ch'uen—Hu-nan border shortly before his tragic end.]

WE took passage in a boat as far as Wang-shun, 80 li from Ch'en-chau. Here we spent three days preaching and book-selling, and we had a very good time. This might be called the port of Yung-shun Fu, a pretty little town with perhaps 10,000 people. It is distant about thirty-five miles from the prefectural city. Although the road to Yung-shun Fu (as far as I know) has not been traversed by a foreigner before, I found the people most agreeable. There are small villages every five miles, and at each we delivered our message of life. At the largest of these Mao-tsi-ping—I had an exceptionally good time. As soon as the people knew who I was, they placed a table for me, behind which I stood and made known my errand.

The second day before breakfast we reached the city of Yung-shun Fu. Here the great honors began. Five li from the city a messenger from the district official met me with a chair, which I was asked to occupy. Soldiers by the score were detailed to see to my protection. The order was given to go straight to the district ya-men, but I countermanded it, and told them to take me to an inn inside the city, which they did. Very soon my friend, the chief secretary at the prefect's ya-men, called. We were about to have breakfast, and at my invitation he sat down with us. Next came the military captain, etc. Then the district magistrate himself arrived in full dress. He urged me to take up my abode in his ya-men. (I had already refused a similar invitation from the secretary). As the crowd of spectators was pretty large, and the landlord's business was being greatly hindered, I accepted the invitation of the district magistrate. The prefect and the district magistrate are both very agreeable men. The prefect, a Hanlin scholar, has been in the tea trade at Hankow, Shanghai and Ning po, so is quite at home with a foreigner. The district magistrate has just come from Yoh-chau Fu, where he mixed a great deal with the foreigners there, and was for some time under Dr. Peate's medical care. He was good to us, and issued a short proclamation.

The people on the street were orderly in the extreme, and bought up our gospels with lightning rapidity. I did not half satisfy their demand. May the Lord add His blessing. On the Sabbath the chief secretary invited us to spend the day with him, that we might have worship together in his ya-men. We accepted, and went over early in the morning, and did not leave until late at night. We had a very refreshing time. He says he would like us to open a hall in the city that he might have the privilege of attending worship. He knows of a good house near the prefect's ya-men which he could buy for 200 taels. A scholar in the city applied personally, and afterwards in writing, to be enrolled as one of our enquirers. The city (population 30,000) is picturesquely situated in the centre of a large, rather low-lying basin, and is refreshed on three sides by sweet running water immediately outside the walls of the city.

On Wednesday morning we started for Pao-chen Hsien, each in a three-bearer chair, and escorted by the chief secretary, a second sergeant and twenty soldiers. The secretary said he had asked the prefect to allow him to accompany us that he might have a few days more in our company. Thus we travelled to Pao-chen Hsien, forty miles. We arrived next day at three p.m., and put up at an inn, but at the urgent request of the district magistrate we had our meals with him. Next morning the district magistrate provided us with chairs, and we set off for Yung-sui-ting, fifteen miles. Seven miles from the place we were met by the chief secretary, captain, lieutenant and sergeant, all in their robes. First came a "runner" with the officials' card. Kneeling on one knee he called out, "The official, etc., welcomes Mr. Bruce." Here I had to change into a four-bearer chair sent by the magistrate specially for me. When we reached the city it was dusk. I was taken straight to the prefect's ya-men, and was there met by him in all his robes. Immediately afterwards we sat down with the mayor, the principal of the university, the chief secretary, lieutenant, and other officials, to a sumptuous feast. During the feast, which lasted over two hours, I had a unique opportunity of witnessing for Christ to a select and intelligent audience. Our conversation was also listened to by about twenty, who were attending to the guests.

On the Sabbath the mayor suggested that we have worship at his ya-men, but as he did not press the request we did not say any more about it. He said that we ought to commence with the higher class in that city, and that he himself would count one. The sub-prefect replied, "You are an opium smoker; they would not have you." The mayor knows not a little about the Gospel. At one time he was frequently with a missionary, and has often attended worship. He is the possessor of a New Testament, which he has evidently read, judging by the numerous notes.

On Monday our limited stock of literature was purchased as rapidly as the money could be received. The city has, perhaps, 20,000 inhabitants, a great number being soldiers. The magistrate is an up-to-date man, bent on Western civilization. He has studied Euclid, and other subjects, and at present has a class of young men whom he daily instructs in geometry, geography, and kindred subjects. He compels his prisoners to occupy their time in making straw sandals. He has also taught the people the art of extracting camphor from the beans of the camphor tree, which grows in the vicinity.

On Tuesday morning we started on our return with a larger escort than ever. Reaching Pao-chen Hsien, the official engaged a boat for us, and in a day and a half we were safely landed home again (280 li), in all a journey of 775 li. On the whole it was a strange order of things, and for my part, as far as honors go, I prefer to be without them. Yet we must realize in it all the loving hand of our loving Father, and while thanking Him for open doors, courteous treatment, and eager purchasers, willing listeners, journeying mercies, pray that His blessing may follow the preached Word, and the books sold to the officials and literary classes, as well as to the common people.

Missionary Gleanings.

OPPORTUNITY with ability makes reponsibility.—*Selected.*

OUR failure to prevail more largely with the non-Christian nations is due to our more fundamental failure to prevail with God in prayer.—*John R. Mott.*

WHAT are Churches for but to make missionaries? What is education for but to train them? What is life itself for but to fulfil the purpose of Missions—enthroning Christ in the hearts of men?—*Dr. Strong.*

THE Lord died for us on the Cross, but, strange to say, He left the task of telling it to men, to human will. I cannot express my astonishment at this mystery. If man will not do it, God, the patient God, will wait.—*Archbishop Benson.*

INDIFFERENCE to Foreign Missions is a crime deeper than refusal to feed the hungry and shelter the homeless. Charity is a great work. It is well to feed the multitude with bread, but better still to give them the living bread.—*Dr. O. E. Brown.*

WOULD you have been content to live and die without knowing Christ? For yourself it would have been an immeasurable loss, and by delaying to give to heathen nations the Christian Gospel you are inflicting this great loss upon them.—*R. W. Dale, D.D.*

LET it not be forgotten that the work of Missions is the primary and paramount duty of the Church. It stands in the first rank of all the tasks we have to fulfil. It is not an accident nor an incident; it is the very essence of New Testament Christianity.—*The Missionary Intelligencer.*

THE Standard Oil Company sends its flickering lights throughout the length and breadth of Asia, and laughs at the difficulties that must be overcome. There will be thousands of households lighted by our oil to-night in the villages of Asia, where the true Light has never shined.—*Robert E. Speer.*

"WHEN my soul comes to a body on earth again," said the wife of a high official in China one day, "I want to be a dog, not a woman. A dog can run about as he chooses. If one has a will as high as the heavens, one cannot stir hand or foot; we are fettered by our customs."—*Missionary Review.*

WE cannot speak of *unbroken fellowship* with our Lord unless we give up ourselves, and that *without ceasing*, to a world lying in the wicked one, to save in the strength of our Lord what He gives us to save. A consecration to the Lord *without a consecration to our neighbor* becomes an illusion or leads to fanaticism. —*Bombay Guardian.*

THE populousness of China may be inferred from the striking remark of Professor Giles, of the University of Cambridge, at Columbia University, New York City, that "if the Chinese should begin to file past a given point to-day, the procession would never end, as the next generation would begin to pass on as soon as the present had gone by."—*The Missionary Review.*

MORAVIAN children are trained from infancy in the belief that their Church exists chiefly for the purpose of giving the Gospel to a lost world, and that every disciple must do his part, however humble. Note the result. They give one member out of every ninety-two to the foreign work, while we—the rest of the Protestant Christendom—give one out of every five thousand; they send five missionaries abroad to every minister at home, while we send out one missionary to every seventy-seven ministers. We play at Missions; they make it the dominant purpose of their lives.—*Missionary Intelligencer.*

Chinese Memorial Arches.

BY REV. L. LLOYD, C.M.S.

MEMORIAL arches are very conspicuous objects in a Chinese landscape. You cannot travel any distance along a Chinese highway without passing under or by numbers of these structures, and many of them are extremely pretty and well worth a close examination. When built of granite they are often beautifully carved, and every detail elaborately finished off. When wood is used, care is taken to procure a kind which will last a long time, and lend itself readily to the tools of the carvers, and then the whole is painted in gaudy colors, and becomes a prominent object to the neighborhood.

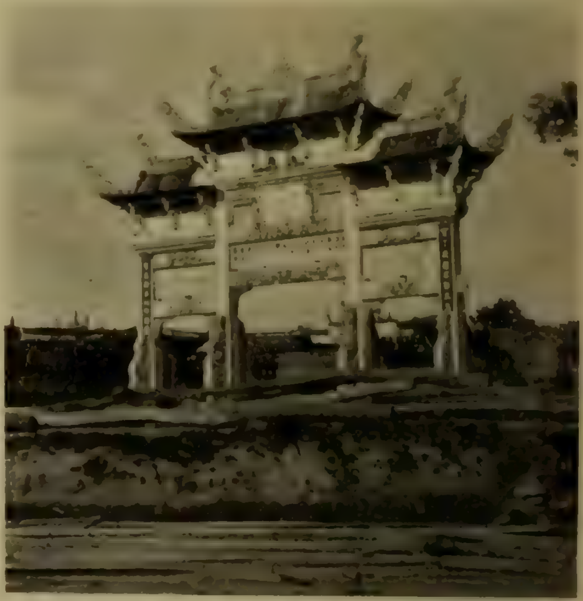
A MEMORIAL ARCH NEAR THE MISSION HOUSE AT LAO-HO-K'EO.

These arches are erected in honor of three classes of persons. First and most frequently, to the memory of widows who have gained the esteem of their neighbors by living exemplary lives after their husbands' deaths; secondly, to the praise of famous mandarins who have brought honor to their native town or village by obtaining employment in high offices under the Government; thirdly, to commemorate men or women who have attained to a hundred years of age (approximately). Before one of these "honorary portals" can be erected in any locality, permission must be obtained from the emperor. Unfortunately, nobody seems to keep anything in repair in China, so these memorials soon fall into decay, and sometimes we see only the pillars left, or, worse still, only a few slabs of stone lying on the ground where once a noble archway extolled the virtues of Mrs. Wang, or told the extreme age reached by "Grandfather" Ling.

Many will doubtless be aware that filial piety ranks first of all the virtues amongst the Chinese people. Unfilial conduct on the part of a child is punishable with death, according to the statute-book of the Celestial Empire, and a father who takes the law into his own hands and punishes an undutiful son or daughter so severely as to cause death is exonerated from all blame, and the verdict of the neighbors usually is that the punishment was deserved. I wish I could truthfully say that the children of China are loving as a rule, and live up to the high standard which their so-called sacred books set before them. I am bound to confess that, speaking generally, we find that parents who have grown old and are past work are usually looked upon by the younger members of a household as an encumbrance, whose departure into the land of shades would be welcomed rather than otherwise. Of course this is not always the case, but one cannot live in close contact with the Chinese without seeing that this feeling largely prevails.

Curiously enough, the worship of ancestors is considered an important branch of filial piety in China, and many a son who has showed little or no care for his parents while they were living, is most careful to sacrifice to them when they are dead, and make costly offerings year by year at their graves. We missionaries, of course, cannot sanction the continuance of ancestral worship by those who become converts to Christianity. It is not only foolish, but wrong also, because it gives to deceased relatives the worship due to God only. But our people, who refuse to participate any longer in these graveside rites and ceremonies, have to bear a great deal of reproach and insult from their heathen neighbors for their supposed lack of love for their parents. Our evangelists usually ask objectors to our teaching in this respect to read the fifth commandment, and tell them that true filial piety is to care for parents when alive and look after their graves when dead, and that to worship their spirits is neither necessary nor wise. An answer of this kind usually finds acceptance and is said to be reasonable, though, of course, the great majority of the audience continue to do as they have ever done.

As I remarked at the outset, these decorated archways dot the whole land of China, and will you not thank God, as I do, that Christian churches, built largely by the native Christians themselves, are beginning to dot some parts of the country also? But while you thank God for these visible signs of the success granted to His missionary servants, please pray also for more laborers for China, because there are still vast tracts of country in that great land where the name of God and of His Son Jesus Christ has never yet been heard.—*Awake.*



A CHINESE MEMORIAL ARCH.

The Homes of The Rich.

BY MISS MARGARET KING, YANG-CHAU, KIANG-SU.

May I tell you of some of China's ladies, rich in all that this Chinese world reckons good, yet poor in all that we as Christian women prize as so precious? Many old friends, and some new ones, have been visited since my return to China, and our only desire in bringing them before you is that God may lay them on your hearts in earnest believing prayer.

One Sunday afternoon I was coming home from my class, when my woman called attention to a large fire some distance away. We watched the flames leaping up into the sky, and little thought of what I was to have to do with the inmates of the home which was then burning. Very early next morning servants came from this house to say that an old lady had been dreadfully burned, and asked if the foreign lady would please come and see if she could do anything for her. The lady was seventy years of age. She had had over ten Chinese doctors, and was then unconscious. She was the mother in the house we had seen burning the day before. Through an accident she herself had been the cause of the fire, and in her anxiety to save valuables had been severely burned. I was taken to their house in their own chair. Having seen the woman I said at once that I could do nothing for her. To me she seemed to be dying then. She was in great pain, and was suffering almost as much from the treatment of the medical men as from the burns. However, her family so besought me to do something that I tried to make her more comfortable, and succeeded. She had been carried into a bedroom—in the only part of the building not burned. The rest of the house was a smoking mass, and soldiers were at the door—not keeping the people from the house, but keeping them from carrying off all that remained of the home. Mr. Li told me that more had been stolen than burnt. He was the only son of this old lady.

For months I went to dress the numerous wounds—often a very trying task, for she was frequently out of temper and ungrateful. Daily I told her the Gospel as I knelt on her bed to tend her. I had such a time persuading her to change her death garments for less fearsome ones, and each time when I suggested clean clothes there was a scene. But on the whole we were very friendly, and she called me her adopted daughter, and I called her my adopted mother. The mandarin's wife, this lady's daughter-in-law, told me all her life story; such a sad, sad one. When I finished with the old lady, and had taken a little of the grand lunch daily prepared for me, young Mrs. Li generally whispered to me, "Come in here for a moment," and we would sit on her bed, her hand clasping mine, as she told me her sorrows—far gone in consumption, no sons, and a husband who openly neglected her. Hers was indeed a sad life! One could only weep with her and tell her of Jesus and His heavenly home. The need for going soon passed away, but not before one felt that one household of ladies and their women servants had thoroughly heard the Gospel of our Lord and Savior. Mrs. Li sent beautiful presents, and when she had her seventieth birthday-feast my fellow-worker and I were the honored guests. Yet one wished that their lives had been yielded to the Lord, and that He might be honored in their homes. Please pray for these.

Another lady, a Mrs. Ch'en, a relative of Li Hung-ch'ang's, has lately invited me to her house several times. I have twice been to dinner with her. They have a very large house, more grand than comfortable—much that is really beautiful from a Chinese standpoint, and a great many foreign things bought in Shanghai. These people are very friendly, and not at all suspicious. The lady in this house is an invalid, and cannot move from her chair unless lifted. They are quite willing to listen to the Gospel, and they also call their servants to listen. This family had a cousin at one of the large American universities who was a brilliant student, but who over-studied, and has lately died in America. His body has been brought home, and there has been great lamentation over him.

Sometimes I am called to these rich homes to an opium case. Recently I was at one. It was a beautiful home. The case was one where the daughter-in-law had quarrelled with her mother-in-law. When I went in I saw that the whole household was upset. The lady of the house came out to meet me with all her accustomed courtesy and dignity, but her face was perfectly pale, and her eyes so bright that I knew she was very much excited. They took me through many courts into the room where the girl of twenty-three was, I saw at once, dying. The room was all in confusion, and the servants were weeping bitterly. Only that morning she had been in life and health; now it was too late. I noticed all the beautiful appointments of a rich young woman's room, but Satan had prevailed in that life, and got his prey. Already on one of the chairs were the red death-clothes, and ere I left they were dragging off her wearing-apparel to put these on.

Please pray for China's women, rich and poor. Oh, they need so sorely a Savior's love! We have one or two friends amongst these ladies who really seem interested, and who are studying their Bibles and praying. Our earnest desire is that they may come wholly out on the Lord's side. I have told you of only a few of these dear women. Would that I could let you see them—their sweet, beautiful manners and loving ways. Yet back of these are awful sorrows, and sometimes more awful sins. May God make our lives and words to bring light and life into these dark hearts!

China's Women.

One-fifth of all the women in the world are found in the homes of China—a number so vast as to be almost inconceivable. One baby girl out of every five is cradled in a Chinese mother's arms unwelcomed and unloved, unless by that poor mother's heart; born to a life too often ended ere it is well begun. One little maiden out of every five grows up in ignorance and neglect, drudging in the daily toil of some poor Chinese family, or crying over the pain of her crippled feet in the seclusion of a wealthier home. One girl in every five questions life with wondering eyes from behind the paper windows of the women's courtyard of a Chinese dwelling. Amongst all the youthful brides who day by day pass from the shelter of their childhood's home, one out of every five goes weeping* in China to the tyranny of a mother-in-law she dreads, and the indifference of a husband she has never seen. Of all the wives and mothers in the world, one out of every five turns in her longing to a gilded goddess of mercy in some Chinese temple, counting her beads and murmuring her meaningless prayer in hope of help and blessing that never come. Of all the women who weep, one out of every five weeps alone, uncomforted, in China. Out of every five who lie upon beds of pain, one is wholly at the mercy of Chinese ignorance and superstition. One out of every five, at the close of earthly life, passes into the shadow and terror that surround a Chinese grave, never having heard of Him who alone can rob death of its sting. One-fifth of all the women are waiting, waiting in China for the Savior who so long has waited for them. What a burden of responsibility does this lay upon us—the women of Christendom!—*Mrs. F. Howard Taylor.*

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*Chinese etiquette demands that the bride should appear most unwilling to be taken to her husband's home. Too often, however, her tears and reluctance are the result of real sorrow and fear.

Tidings from the Provinces.

Personal Items.

DR. G. W. GUINNESS, of K'ai-feng, Ho-nan, is ill with dyptheria.

MR. AND MRS. JAMES LAWSON are beginning work at Yuen-chau Fu, Kiang-si.

REV. AND MRS. A. POLHILL AND MISS DRAKE left England for China on the 1st inst., travelling by the Trans-Siberian route. They hope to return to Sui-ting Fu, Si-ch'uen, which station was opened by Mr. Polhill.

OUR FRIENDS AT SHANGHAI were greatly shocked, on the 3rd ult., to receive a wire from Mr. Meadows, announcing the death of Mr. Andrew Wright, near Yen-chau Fu, September 1st, of cholera, while on a boat en route for Hang-chau. The removal of our brother is a very great loss to us. He had a large district to superintend, and, humanly speaking, was indispensable. The Lord was blessing him and the outlook was most encouraging—never more so. Mr. Wright was proceeding to Hang-chau in connection with the arrangements for the public funeral of those who were martyred at K'u-chau in 1900, which was to take place on Sept. 20th, when he received his sudden call to be with the Lord. We commend his bereaved widow and children to the prayers of our readers. Rev. J. Meadows and Rev. F. A. Steven proceeded to K'u-chau to carry out the program which Mr. Wright had arranged with regard to the funeral.

Items of General Interest.

H. E. TAO MU, viceroy of the provinces of Kwang-tung and Kwang-si, has died.

TWENTY-FIVE JAPANESE have been engaged as teachers in the government schools of Chih-li.

THE TUNG-CHAU COLLEGE, which was destroyed in the Boxer outbreak of 1900, was re-opened on September 29th.

RUSSIA restored southern Manchuria, as far as the Liao River, to the Chinese on the 8th inst. On the 7th inst., the Shan-hai-kwan-Niu-chwang Railway was formally taken over by Viceroy Yuan Shih-k'ai.

PRINCE CHUN, brother of the Emperor of China, who headed the mission of apology to Germany, married, on Sept. 30th, the daughter of Yung Lu, Grand Secretary to the Throne, and the highest and most powerful official in China.

THE REPORT OF THE CONSULAR AGENT who investigated the murder of Messrs. Bruce and Lowis shows that the military commander and his subordinates at Ch'en-chau, Hu-nan, were culpable, the latter having refused to receive Mr. Lowis. Eight executions have already been carried out by the mandarins.

WE HAVE REJOICED to hear of copious rains in Shan-si, which have averted the serious famine which was again threatening in the province. Reports are also to hand of some rain having fallen in Si-ch'uen, after long continued drought, which, we trust, will alleviate the suffering there and quiet the people.

LIU KUN-YI, the Nanking viceroy, passed away on the 6th inst. Liu Kun-yi and Chang Chih-tung, between them, ruled the Yang-tse valley for many years. They were regarded as among the most enlightened men in the Chinese Empire, and were favorably disposed towards foreigners. They did everything in their power to prevent the Boxer outbreak in 1900, and it was due to their firmness that so many missionaries were enabled to escape. Liu Kun-yi was about sixty-four years of age and had been in the service of the empire since 1861.

THE NEW ANGLO-CHINESE COMMERCIAL TREATY was signed at Shanghai on September 5th, and now only needs the ratification of those powers entitled to the most favored nation treatment. Though mainly commercial, it will considerably affect the conditions of missionary work in China. The following brief summary of the articles of the new treaty will be read with interest by all our readers: 1. Concerns Imperial Maritime Custom's drawback certificates. 2. China agrees to take steps to provide for a uniform national currency. 3. Junk and steamer cargoes to receive equal treatment. 4. The liabilities of Chinese shareholders in British joint-stock companies. 5. The removal of obstructions to navigation in the Canton river, and on the Upper Yang-tse, between I-ch'ang and Ch'ung-k'ing. 6. Increased facilities for landing and repacking merchandise in bond. 7. The Chinese Government undertakes to protect British trade-marks against infringement or imitation. 8. The permanent abolition of likin* duties on all roads, railways and waterways in the eighteen provinces of China and the three provinces of Manchuria, a compensation being arranged by a special surtax. Ports are also to be opened at Ch'ang-sha, the capital of Hu-nan; at Wan Hsien, in Si-ch'uen; at Gan-king, in An-hwuy; and Wai-chau and Kung-mun, in Kwang-tung. The residents at these ports cannot establish municipalities and police except with the consent of the Chinese authorities. The arrangements of this article will come into force on January 1st, 1904, provided that the treaty is ratified by the other powers entitled to the most favored nation treatment. 9. China undertakes, "with all expedition and earnestness, to go into the whole question of mining rules." 10. Provides for the drastic amendment of the existing rules regulating inland navigation. 11. Restrictions on the importation of morphia. 12. China expresses her desire to reform her judicial system in accordance with that of Western nations. 13. At China's request, Great Britain promises to join any joint-commission to investigate the missionary question, so as to secure permanent peace between converts and non-converts. 14. Regarding the rice and grain trade.

Hu-peh.

LAO-HO-K'EO.—"One of our women enquirers of long standing, soon to be baptized, is a real joy to me. She is almost blind and very quiet, and has always been put rather into the background. I have but recently found her out. She told me the other day that she was first brought to the chapel through a dream. She had heard a little of the Way of Life through a relative, and one night in a dream she saw the Lord, who bade her go to the Gospel Hall, hear the true doctrine, believe, and go to heaven. A few days after, she met two of our good Christians, Mr. and Mrs. Mao. Their message was the same—"Come with us," they said, "and study the Holy Book. "Study," she exclaimed, "when I have no eyes!" "But haven't you ears?" "Yes, I have ears." "Then come, hear and believe, and go with us to heaven." So she came, and has come faithfully ever since. She had another dream while we were away, which was to her a clear message telling her that I was surely coming back. It is wonderful how the Lord does seem to speak to these simple people through dreams, as He did of old. Perhaps it is because the many channels of wider knowledge open to us are closed to them. This poor widow was the first of our women to unbind her feet. She is always at the street-chapel or here, and often at both places on Sunday, though she has to walk over three miles. She came the other Sunday in pouring rain and deep mud, when but three other women were here, and it was then I heard her long story, which so refreshed me in the midst of discouragement. She has power in prayer and her petitions seem to be wonderfully answered, though she is untaught (of man) in many ways. When her neighbors have severe sickness or calamity, they send for her to come and pray, and she says the Lord always gives her that for which she asks. She asks them if they will come with her and believe the true doctrine, should the true God answer her prayer. They always promise, but never come, and she warns them that their punishment will be great. She is poor and has no one to help her, but has no favors to ask of us, except that we teach her all we can of Jesus. She is often cursed by her neighbors and relatives, but says she rejoices over it. Thank God for these simple souls scattered here and there, who are directly taught by the Lord Himself."—*Mrs. H. A. Sibley.*

Cheh-kiang.

LAN-K'I — "The cruel murder of our friends at Ch'u-chau is bearing fruit. Our churches were never so well filled, and the opportunities we have now for instructing the people in Gospel truths were never better. As those being instructed are, in most cases, of the better educated class, we rejoice greatly. The officials and the gentry are doing all they can to show that they regret the affairs of 1900. They have given us a cemetery in the best part of the city, and are expending a large sum of money for stone coffins and a monument, etc. There is to be a public funeral, and the whole city is to go into mourning for three days when the funeral takes place. Our greatest joy is in the effect the massacres have had on the people generally throughout the prefecture with its five county towns. Although work has been carried on in the city, for nearly thirty years, we have never been able to reach the people of Ch'u-chau. They had made a compact that they would have nothing to do with us, and they have kept it, as, although over one hundred converts have been baptized, not one came from the city. The death of our friends has broken the compact, and many of the city people are now coming for instruction. The last Sunday I was there I preached to an audience of over two hundred people who are regular attendants, and the majority of them are from the city.

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*Likin is a tax—originally of one cash per tael on all sales—voluntarily imposed upon themselves by the Chinese to make up the deficiency in the land tax caused by the T'ai-p'ing rebellion.

"At each of the county towns, where the attendance was from ten to twenty, it has increased to eighty and one hundred. Perhaps the greatest victory gained through the blood of our friends is the opening of the prefecture of Yen-chau, the only city of Cheh-kiang which had resisted every attempt. Last year I had mentioned our desire to get a house in this city, and now I have been officially received, and everything prepared for me better than I could possibly have hoped. Mr. Fairclough and a native evangelist have taken possession, and over one hundred of the Yen-chau people are now being instructed in this place every Sunday."—*The late Mr. Andrew Wright.*

Kiang-si.

KAN-CHAU. — "A street chapel has been opened here. It is a very nice, clean place, with twenty benches, a railed platform with a small stand for the speaker's Bible, and a square table just below the platform on which books are exposed for sale. The Ten Commandments, with a red scroll on either side, hang just behind the speaker. Four red scrolls with helpful texts hang on each of the plain, white plastered side walls. A nice, large lamp in the centre gives light in the evening. The size of the hall is 38 x 15 feet. Over four hundred men and boys came in on the opening day. During the first two days about six hundred cash worth of Scripture portions and tracts were sold. The great examinations are in progress now. They will continue for a month. The chapel is constantly kept open that these students may be reached, and not a few find their way here. They often come to have quiet talks with Mr. Horne, in the guest hall, in the rear."—*Mrs. W. S. Horne.*

KAN-CHAU.—"We are greatly in need of new native quarters and a chapel. The building in which we are now holding our services was formerly divided into a number of small rooms, so we were obliged to pull down one partition after another to make the hall hold our audiences, until now, we dare not attempt to take out another for fear that the whole might come down. At our Sunday morning service we get an audience of 200 to 250 persons, mostly men, some of whom come from eight to twenty-seven miles to hear the Gospel. At our Wednesday and Saturday evening meetings for outsiders, we usually have about half of this number. The interest shown is wonderful; both the gentry and the people at large manifest the most cordial friendship. I am glad to say that we have a few very interesting cases. One business man, Mr. Cheo, closes his shop on Sunday. Another, a book-keeper, gets his Sundays off. A third has broken off the opium habit, and is growing wonderfully, spiritually; he is a scholar named Sie. Two brothers named Ts'ao, also scholars, walk seventeen miles to worship. They are quiet, earnest, and, I believe, really sincere men. Please pray that the Lord may make all these men out-and-out Christians—real soul-winners for Jesus throughout the district. Mr. Marty has just returned from a very successful journey to An-yuen Hsien, during which he sold a large number of books and had a very blessed time."—*John Meikle.*

Kiang-su.

YANG-CHAU.—"The people in Yang-chau are at present very much exercised because of the drought. Unless rain falls in the near future, there are prospects of a serious famine. A fast has been proclaimed by the officials, and now very little food can be bought on the street. The selling of meat of any kind was first prohibited, and now other articles have been added to the list. One man was caught in the act of selling meat and was taken to the yamen and given 200 strokes. As is usual at such a time, the idols in the temple are put out in the burning sun, in the hope that they may be moved to compassion and send the rain. Various rites are performed to propitiate the spirits, fire-crackers being exploded, before them, paper burned, etc. A large water pot is put in front of the house, with a drooping branch in it, and near it a little black and white tablet with a prayer to the gods of the waters. A reward of 300 taels has been offered to the one who will catch the demon spirits who drive away the clouds!

"Much sickness prevails throughout China at this time,—typhoid, scarlet fever, cholera, etc. Various rites are performed to drive away the diseases. One remedy for cholera is chewing a number of large copper cash, then the lizard which causes the disease is supposed to come up. It is said that it is quite easy to chew this coin, as the saliva of a true cholera patient softens the copper. In one place, men pass through the streets in a procession, dragging a chain which serves the double purpose of frightening away the larger spirits and entangling the smaller ones in the links. The procession must stop at times to disentangle these small spirits, and then proceeds again. Notwithstanding these rites, there were 39 deaths from cholera in one night, on a street through which the procession had passed.

"There are some causes for encouragement here. Representatives of a village not many li from Yang-chau have presented a request that workers from the mission be sent there. A temple has been offered for worship and a gentleman's house for a residence of the missionary. Whether the motive is simply a desire to have the Gospel preached, or whether there is some motive which does not appear upon the surface, is not yet known: whatever it may be, there is an opportunity to preach the Word, and God's Word never returns to Him void."—(*Miss*) *Alice C. Lay.*

Kan-suh.

LIANG-CHAU.—"We find the people just as willing to listen to us now as they ever were. In fact, we are having larger audiences than ever, both on the street and in the chapel. We hope soon to baptize a blind man, who has been an earnest enquirer for some five or six years, and who, during our absence, has been instrumental in leading two more men to Christ. These two men seem very earnest, and attend all our meetings, one of them always bringing his Bible and hymn-book."—*John S. Fiddler.*

Monthly Notes.

BIRTHS.

July 3rd, at Yun-nan Fu, the wife of D. J. Harding, of a daughter.

August 16th, at Chefoo, Shan-tung, the wife of H. S. Ferguson, of a daughter, Lilian Elizabeth.

DEATHS.

July 14th, at Ying-chau, Harold Benson, son of C. B. and Mrs. Barnett, aged eight months.

July 15th, at Chefoo, Robert M., son of S. P. and Mrs. Smith, aged 17 months.

July 30th, at Chau-kia-k'eo, Rainsford Nelson, son of C. N. and Mrs. Lack, aged eight months.

September 1st, near Yen-chau Fu, Cheh-kiang, Mr. Andrew Wright, of cholera.

ARRIVALS.

September 9th, at Shanghai, Rev. W. J. Doherty (returned).

September 20th, at Liverpool, Messrs. D. E. Hoste and H. W. Frost.

October 3rd, at Boston, per S.S. Commonwealth, Mrs. Grace Stott.

Recent Baptisms.

SHAN-TUNG—	
Chefoo	10
SI-CH'UEN—	
Ch'en-tu	5
Shuen-k'ing	6
KIANG-SI—	
Kan-chau	8
CHEH-KIANG—	
T'ai-p'ing and out-station ...	25
Wun-chau (out-stations) ...	6
HU-NAN—	
Ch'ang-sha (out-station) ...	2
	62
Total during 1902... ...	358

Editorial Notes.

WE WOULD CALL ATTENTION to the leading article in this number of the MILLIONS as giving what we believe to be the only Scriptural policy to be followed by us as a Mission in our work in China. Fully estimating the value of human life and carefully considering the possibilities of danger, in the light of Calvary, in the light of Christ's command and the eternal woe or weal of each immortal soul, we must again unhesitatingly state that we believe the only path of duty is that followed by the apostles, to "*cease not* to teach and to preach Jesus as the Christ."

During the past month we have been greatly privileged in having with us, at our Toronto Home, Mr. James H. McConkey, M.A., author of "The Three-fold Secret of the Holy Spirit." Mr. McConkey has been giving very helpful Bible studies on "Prayer" and kindred subjects at our Friday night meetings, which were greatly appreciated by the large numbers of friends who were able to attend. In the November issue of CHINA'S MILLIONS we hope to publish the first of a series of Bible studies by Mr. McConkey, on "The Surrendered Life."

We had the pleasure, on the 4th inst., of welcoming to our Toronto Home Mrs. Grace Stott, who has just returned from England. Mrs. Stott has seen thirty years of service at Wun-chau, Cheh-kiang, where, through the blessing of God upon Mr. and Mrs. Stott's labors, a work was begun which developed into large proportions, there being now many hundreds of converts in the district. She is also the author of an interesting book entitled "Twenty-six Years of Missionary Work in China," which has run through three editions. Mrs. Stott intends to remain with us indefinitely, to engage in deputation work wherever openings present themselves. We shall be pleased to correspond with any friends who may desire her services for missionary addresses.

We learn with sorrow, that two of the brightest Christians and prominent leaders in the Sin-tien-tsi (Si-ch'uen) Church, Mr. Sie, the evangelist and school teacher, and Mr. Hsueh, an unpaid helper, have both succumbed to famine fever The drought and scarcity in some parts of Si-ch'uen are very serious. As many as 1,500 cases of famine fever are reported from Pao-ning in one day. The Sin-tien-tsi school has been closed for a time, as many as ten out of the nineteen scholars being absent through famine fever at the same time. The native Christians are holding daily prayer meetings for rain. We also hear of the home-call of Elder Si, of Hung-tung, Shan-si. This man was for some time Pastor Hsi's successor, and was the first man attacked by the Boxers in the province of Shan-si.

This Autumn there are forty-two missionaries, including wives, returning to China from England in connection with the C. I. M., and ten others are going out for the first time. The farewell gatherings, at which these friends were specially commended to God were times of great blessing. At the farewell meeting in the Lower Exeter Hall the closing address was given by Dr. A. T. Pierson, who spoke from Ephesians 3 : 8-13, pointing out the great "grace given, to preach unto the Gentiles the unsearchable riches of Christ," and reminding those who stay at home of the apostle's conclusion, "Wherefore I ask that ye faint not at my tribulations." There is much need that the Church should more fully realize the wondrous privilege God has granted His people in permitting them to have fellowship with Him in the Gospel, and this deeper realization is the only preventive against fainting at the tribulations.

The Boxer outbreaks in Si-ch'uen in which many Catholic converts and several Protestant Christians were murdered during the summer, culminated in an attack on Ch'en-tu, the capital, on September 15th. The road from Ch'ung-k'ing to Ch'en-tu was occupied and a conflict took place in the streets of the latter city. We are thankful to record that the government troops were able to restore order and arrest those who took part in the street fighting. Nearly a score of the leaders were executed. An imperial edict has been issued, commanding the officials of Si-ch'uen, in strongest terms, to suppress the rebellion. If the central government is sincerely firm they will probably be able to maintain order, but the possibilities of further trouble constitute a call to earnest prayer. H. E. Ts'en, the recent governor of Shan-si, has gone to Si-ch'uen as the new viceroy. He is greatly feared for his firmness and stern resolution, a reputation which has preceded him from Shan-si. His arrival and energetic action doubtless account for the absence of reports of further trouble in the daily press. We trust that the crisis has passed and that peace may soon be fully restored, but let us continue to uphold in our prayers the missionaries and native Christians in that province and throughout China.

The New Anglo-Chinese Treaty—a brief synopsis of which is printed on page 129—though mainly commercial, is of great interest to all who are watching the progress of events in the far East. All national developments must in some way or another affect missionary work, and there are two or three points in which this treaty does so directly, apart from its bearings indirectly upon the conditions of life in China. Article II. holds out the hope that the day when China's complicated currency will give place to uniform coinage is drawing nearer. This will be not a little gain to all missionaries perplexed with lump silver and an ever varying scale. Article V. admits the desirability of improvements in the navigation of the Yang-tse, between I-ch'ang and Ch'ung-k'ing; and China, in consequence of her financial inability, agrees to permit foreign steam-ship owners liberty to make improvements, subject to the approval of the Imperial Maritime Customs. All West China missionaries will hail with thankfulness anything which will make the journey to Western China more safe to life and luggage. Article VIII. includes three C.I.M. stations among those places to be made ports: Gan-king, where the men's training home is located, also Wan Hsien and Ch'ang-sha. Article XIII. suggests a commission to investigate Missions In view of the increasing complications occasioned by the Roman Catholic assumption of official rank, we are sure that Protestant Missions will welcome any straightforward investigations. The other articles, treating of mining rights, inland navigation, the abolition of likin, etc., show how truly China is in transition, and should remind the Church of God that what China needs more than conformity to Western ideals, is transformation by the renewing of the Holy Ghost. Western civilization has been well defined by Mrs. Bishop as "that strangely mingled cup of blessing and cursing," and it is impossible but that the question should thrust itself upon us, "Will these new developments be for China's spiritual gain?" If the Church were as keen in Missions as the world is in commerce, for what blessed results might we not look !

CHINA'S MILLIONS

The Surrendered Life.

WHAT?

BY MR. JAMES H. McCONKEY, M.A.

"*Yield yourselves unto God.*"—Romans 6 : 13.
"*Present your bodies . . . unto God.*"—Romans 12 : 1.
"*They first gave their own selves unto the Lord.*"—2 Corinthians 8 : 5.
"*That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.*"—1 Peter 4 : 2.

WHAT is the Surrendered Life? Or, rather, what is the act of surrender which opens the portals of the life of surrender, of consecration to God? The Scriptures quoted at the head of this article clearly and explicitly answer this query. *Surrender, or consecration, is the voluntary offering of ourselves unto God to do His will instead of our own.* Mark the terms, for each is significant, and all are simply gathered from the body of the texts quoted. *A voluntary offering;* ("yield": "present": "gave"); of *ourselves* ("yourselves": "your bodies": "their own selves") *unto God;* ("unto God": "unto the Lord") "*to do His will, instead of our own.*" 1 Peter 4: 2. It is thus:

I. AN OFFERING.

The word consecrate means "to fill the hand." Just as the Jewish worshipper filled his hand with the best, richest, and choicest of his own, and brought it as an offering to the Lord, so is the redeemed child of God to offer himself to God as the highest expression of grateful worship he can possibly make to the Lord who has redeemed him. In the bygone days, when men were sold as chattels, a trembling slave stood upon the auction block awaiting the result of the last bid which was to separate him from wife, children, and all that was dear to him in his life of bondage on the old plantation. Higher and higher rose the bidding until at last it ceased, and the hammer of the auctioneer fell. A gentleman stepped up to the fettered slave and quickly said: "My man, I have bought you." "Yes, massa," was the subdued response. "I have bought you at a great price." The bondman nodded a tearful assent. "But more than this," continued the purchaser, "I have bought you *to set you free*," and striking off his bonds he said, "Go: you are a free man." Thereupon, falling at the feet of his deliverer the overjoyed freedman cried out, "Oh Massa! I am your slave forever!" Even so, redeemed one, is our Christ, who bought us with His own precious blood, waiting for us to fall at His feet and offer Him the life which He has purchased and set free. Thus does Paul, once the bond-slave of sin, now rejoice to call himself "the (voluntary) bond-slave of Jesus Christ." Very beautifully is the same truth set forth in our Lord's offering of Himself to do the will of the Father. The passage (Heb. 10: 5,) in which He speaks of offering His body to the Father, even unto its cruel piercing on the cross, is quoted from Ps. 40: 6. There the striking phrase for "A body didst thou prepare me," is "mine ear hast thou opened (or bored)." When a slave who had become free wished to remain a voluntary bondman in the house of the master he had come to love, he stood by the door-post while the master pierced his ear with an awl. Ever after the pierced ear marked him as one who, though entitled to freedom, had joyfully yielded himself to the loved master as a willing slave for life. The Holy Spirit uses this figure as a vivid picture of the absolute and loving submission to the will of the Father of Him who said of Himself, "I am come down from heaven not to do mine own will, but the will of Him that sent me," and "I am among you as he that serveth." Even thus would God have us, who are *all* "Sons of God by faith in Christ Jesus," offer ourselves in glad surrender to the Father.

Nor need any humble soul who has so offered himself to God ever doubt that he belongs to God. For all His children belong to Him before they offer themselves to Him. Consecration does not confer ownership, it presumes it. It is not *in order to be* His, but *because we are* His, that we yield up our lives. It is *purchase* that gives *title; delivery* simply gives *possession.* The question is not, "Do I belong to God?" but "Have I yielded to God that which already belongs to Him?" Writing once to a friend concerning this point, as to whether one surrendering to God could without doubt say, "I am thine," there came back this luminous statement: "You are God's already, by *purchase:* now *deliver the goods!*" How true, how simple. "Ye are NOT your own." Why? Because "ye are BOUGHT." The text shows us clearly that the *title* to our lives is with God; the *possession* with us. The offering of ourselves to God is thus simply giving to God that which already belongs to Him by right of purchase. Wherefore we need never have any fear of non-acceptance; never any doubt that we are His. *That* was settled when He purchased us; yea "before the foundation of the world" He chose us in Christ Jesus. The question is, have we yielded possession, have we delivered the goods? You go to a jeweller and buy a costly diamond, paying him for it, and leaving it in his possession to be called for later. The next day when you call he refuses to deliver it. By law you are its rightful owner, but he unjustly keeps you out of possession. Even so God in His love rifled heaven of its rarest treasure to purchase us, yet we may refuse to yield Him the life so ransomed. And this brings us to the next thought, that surrender is

II. A VOLUNTARY OFFERING.

There is a threshold which God will not cross: it is that of human responsibility. He will press to its utmost verge to plead, woo, yea, even weep at the door of the heart that is refusing Him full possession; but He will never force an entrance. The most solemn thought about the offering of the life is that when the Holy Spirit has done His work in convicting us of God's call to it, He leaves it with us to yield or not to yield. Even while the very Christ of love stands and pleads for our lives, saying, "How often *would* I," it may be said of us, "but *ye would not*." Into that marred visage we may look and say: "Yea, Lord, I know that thou hast bought me at an awful cost; I know I am Thine by the highest and holiest claim that can be urged upon me, but I am busily engrossed in my own worldly plans, pleasures, and ambitions, and I do not care to yield my life to Thee!"

In I Samuel 10:27, we read concerning Saul, their king, that "The children of Belial despised him, and *brought him no presents. But he held his peace*." So our King left His throne in the heavens, took upon Himself the form of a servant, and died a death of agony and shame that we might be exalted to share His eternal glory. Yet we may in effect despise Him, and refuse to bring Him that gift of all gifts for which His heart is yearning—the gift of ourselves. Withal He will not coerce us: He does not clamor against us. *He simply holds His peace*. And why? Because Love expects a *voluntary* return from the dearest object of its suffering and sacrifice, and when none is given, Love, in grieved and wounded silence, holds its peace. Look not, unyielding one, for the Christ to cry out against you: to upbraid and reproach you: to vehemently command you to this step. The very delicacy of Love forbids it. What wife who truly loves, after that she has toiled, and suffered, and sacrificed, and poured out her very heart's blood for him whom she loves, would not shrink from the thought of extorting a reponse to her devotion by commands, censure, hints and reproaches? The quick instinct of love looks for a spontaneous and voluntary response, and will grieve in silence rather than attempt to force it. What fragrance is to the rose, color to the sunset sky, spotlessness to the falling snow, voluntariness is to the surrender of the life. The very fragrance and sweet savor of Christ's sacrifice is that it was the free-will offering of Love. He looks for the same from us. This is why the Word of God is not filled with commands to yield the life. This is why, when Christ speaks, He cries, "I BESEECH you, brethren." It is Love that is speaking. And every page that is crimsoned with His blood: every verse that tells of His sufferings: every line that chronicles His sacrifice, is Love speaking to us. If these waken in us no response, then our King is silent. For Love would rather hold its peace than extort the response which the vision alone of its suffering and sacrifice should quickly prompt. Furthermore, surrender is

III. THE VOLUNTARY OFFERING OF OURSELVES.

It is *ourselves* that God wants. No gift of money, time, service or talents will meet the yearning of His heart for ourselves. For God is love, and Love would above all things have the heart. Thus surrender is a transaction between Redeemer and redeemed, and whatsoever falls short of the sacred gift of a yielded heart falls short of all. There is that in the heart of the poorest and most degraded which shrinks from money when it needs love. How much more so with the Lover of our souls. Silver and gold, time and talents, ministry and service, are acceptable to God as an *accompaniment* of surrender, but never as an *evasion* of it. There are those who will give wealth, time and effort, but who in their secret hearts have never yet yielded themselves to God. When in the silence and secrecy of their own communion with God, this issue rises before them they tremble and grow pale, and shrink back from this definite transaction with God. And yet if God is to be all to us, we must yield all to Him. Never can that confidential relationship between the Redeemer and His redeemed, which is the highest blessedness of the believer's life, be established until we give ourselves to Him who gave Himself for us. Without this yielding of ourselves to Him we have not, in a profound sense of the word, received Him as *Lord*, even though we know Him as Savior. Have we ever pondered this distinction? Paul calls Him "*Jesus Christ* our LORD." "Jesus" we know: "They shall call His name Jesus, for He shall save His people from their sins." "Jesus—Savior;" how much the word means! "He has saved us from the guilt of sin; He is saving us from the power of sin; He will save us from the presence of sin." We know the peace of remitted sin: we know the victory over defeated sin: we shall some day know the glory of vanished sin. As Savior we know whom we believe, and know that He is able to save unto the uttermost all them that draw near to God through Him. As Savior He never fails in time of need, has never lost a battle for the weakest soul who puts his trust in Him. However fierce the temptation to those who trust Him, He will always "WITH the temptation make a way of escape." Verily we rejoice in Him first of all as Jesus! So also do we know Him as Christ—the Anointed One. For He has anointed us with His own Holy Spirit. And the anointing which we have received of Him abideth, and we need not that any man teach us. That Holy Spirit, the very Spirit of Jesus, the Spirit of God, dwells within us. He comforts: He guides: He gives love, joy and peace: He purifies: He reveals the things of Christ: He makes us like Christ: He will unveil in us the very glory of Christ. But this Son of God whom we confess as our Savior, and joy in as our Anointer, do we also receive as *our Lord* (for LORD means MASTER), owner and proprietor of OURSELVES absolutely and forever, by right of redemption? Beloved, is *Jesus Christ* OUR LORD, in the fullest sweep of the term? Have we gladly yielded to Him the Mastership of ourselves, our lives, our all? Or, have we accepted the privileges of redemption, in salvation and anointing, without acknowledging the claim of redemption, namely, *Mastership*—Lordship? Is He Master of ourselves, our gold and silver, our affections, thoughts, time, talents? How can any one in this respect call *Jesus* LORD, save by the Spirit? Beloved, does that Spirit which witnesses to you of remission of sins, and sealing of the Spirit, also bear witness with exultant joy to the acknowledged ownership, the absolute, undisputed Mastership of Jesus Christ as Lord of your life? "Why call ye me Lord, Lord, and do not the things which I say?" When Mary said "they have taken away my Lord": when Thomas at the vision of His wounds cried out "My Lord!": when in the gray dawn by the sea the disciples whispered "It is the Lord"; that word *Lord* was fraught with a significance which does not seem to be wrought into the fabric of our lives as it was in theirs. He was "the Master" to them by their own glad, grateful, voluntary choice. They crowned Him Lord of all, not merely in a flight of song, or a burst of sentiment, or in a moment of transient emotion. The master-passion of their lives was to be wholly for Him who had given up all for them. They were in blood earnest in their dedication to Him. The scene in Acts 2: 44, 45, enigma as it is to an undedicated life, glows with the splendor of the very presence of Him who was so literally crowned as *Lord* of all, that in that remarkable multitude "neither said any of them that aught of the things which he possessed was *his own*"*!* Beloved, is *Jesus Christ*, not only your Savior, your Christ, but also your LORD?

IV. THE VOLUNTARY OFFERING OF OURSELVES UNTO GOD.

Not to a calling, a field, an occupation, or a principle, but to God. We do well to note this. For with many the thought of the yielded life is always linked with the mission field, the Gospel ministry, or some other special form of service. Immediately that the claim of Christ upon the life is pressed home there comes up the test, "Can I preach the Gospel, or can I go to China, or India, or Africa?" Now God does not call us to surrender to a field or a calling, but to yield ourselves in blank to *Him*. The real issue is not will I go to Africa, but do I trust God enough to place my life in His hands without regard to the particular place or form of service in which He may desire it. Paul says of the Macedonians that "They *first* gave their *own selves* unto *the Lord*, and *then* unto us *by the will of God*." (2 : Cor. 8 : 5.) That is, having settled in their own minds that they could "trust the Man who had died for them" and that His will was the best thing in the universe for them, they *first* gave themselves without reserve to Him. Thus yielding to God, the Holy Ghost, filling them with Himself, filled them with a glad and willing obedience to the particular acts of service or sacrifice which God, in His will, had for them. "*First*, . . . unto *God; then* unto us by the will of God." This is the divine order. The real battle is fought over this. "*First*, . . . *unto* GOD." The real victory is to *trust* His will without regard to *what* His will may be or *where* His will may lead: to *yield ourselves to God*, rather than to struggle to go to the foreign mission field *against* an unyielded will. When the struggle to give ourselves wholly unto God is settled then the battle is won. For the Holy Spirit fills the wholly yielded life with such a glad spirit of obedience as to make the after-doing of God's special will for us the joy and delight of our life. The true missionary, once yielded to God, goes to his field not with doubt and reluctance, but with unspeakable gladness, born of a free-will service to the God whose he is and whom he serves. Wherefore when such tests as above enter into the arena of our struggle to yield to God, let us meet them by saying, "Lord, I give myself wholly to Thee, to do all Thy will, and if *this* be Thine after-will for me, Thou wilt give me grace to do it with joy when that time comes." The grace to do some special act of God's will comes abundantly to him who has yielded himself to do all of that will. And this brings us easily and naturally to the last thought in the definition of surrender, that it is:

V. THE VOLUNTARY OFFERING OF OURSELVES UNTO GOD TO DO HIS WILL INSTEAD OF OUR OWN.

This is the supreme aim and purpose of the yielded life. The will of the flesh and the will of God are in discord. Fallen man is in rebellion against the perfect will of God. The redemption of Jesus Christ would bring him back into perfect accord with that will, and looks forward to the day when that will shall be done as perfectly in a redeemed earth as now in heaven. Wherefore to do the will of God, and no longer do the will of the flesh, is the only attitude the child of God, who is to joy in that will through all eternity, can possibly take in the fleeting years of his pilgrimage on earth. Surrender is simply the voluntary act which places him now in that attitude. Such surrender is not an act of merit, or self-righteousness, by which the yielded life wins or deserves more from God than the unyielded one. But that surrender is predicated upon the manifested fact that the God of all grace, eager to carry out His perfect will in the life of His every child, can do so only as that life is yielded to Him, His all-wise dealings in it, and His glorious purposes for it.

Development of the Church at Ch'en-chau.

BY MRS. F. TALBOT.

IT is now nearly three months since we returned to our station,* and during that time we have seen much to encourage us in the growth and development of the little Church in this place. The most pleasing feature, perhaps, of the progress of the members and enquirers in the Christian life has been the manifestation of a spirit of giving, which we take to be an evidence of real life among them. At a suggestion from us that they should repair their own place of meeting, they have contributed altogether about 15,000 cash, and several benches and tables, so that now we have sufficient money to whitewash the walls, make a new platform, and buy the other benches, tables, and chairs which are needed. As the contributions came pouring in we felt that the offerings were very precious to the Lord, because most of them were given out of the poverty of the people. One man, a pedlar by trade, gave altogether 1,500 cash, paying the sum in two instalments, as he was able to earn it.

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* Ch'en-chau, in Ho-nan, is one of two cities—the other being T'ai-kang Hsien—opened as Mission stations in 1895 by Dr. F. Howard Taylor, in conjunction with Messrs. F. S. Joyce and H. T. Ford. The work at these places has been greatly blessed of the Lord, over one hundred converts having already been baptised. At present Mrs. Talbot and Miss Leggat are the only workers in Ch'en-chau.

When the last 500 was paid we heard that, in order to raise the money and meet the demands of his own home at the same time, he had been obliged to pawn his only gown, which he usually wears on the Lord's day, and whenever he comes to the Gospel Hall. One day, when he was missing from our usual Tuesday afternoon Bible class, we found that he had gone into the country to sell his goods because there was no flour, salt or oil in the house, which, in other words, meant that there was not any food for himself, his wife, and three children. Last week, when talking to this same man about the need of supplying our little country branch with literature, he offered to bear the expense of giving the women a catechism each. We felt, however, that it would not be right to accept his offer, and advised him to withdraw it, which he did, but not without some degree of disappointment. Our chapel is almost finished now, and looks so nice with its fresh white walls, pulpit platform, and new scrolls. When Mr. Ford, whom we expect this week, arrives, we hope to hold a dedication service.

MEETINGS FOR THE DEEPENING OF SPIRITUAL LIFE.

At the commencement of the summer, in drawing up our plans for work, Miss Leggat and I arranged that a series of meetings for Bible searching, and the deepening of spiritual life, should be held during the hot weather, when it is too hot to do much outside work. These meetings have now been going on for some time and we feel that God is blessing them. Miss Leggat has taken up the types and shadows of the Old Testament which point to Christ, and my subjects so far have been based upon the doctrinal points of Scripture, such as the Atonement, Justification, etc. Last Friday, when the class met, it was very encouraging to see how each one had prepared his and her notes on "Justification by faith." It took over an hour to hear the members of the class only, and then we had to sum up the whole subject. It is refreshing to hear them asking one another, "Have you looked up the subject for the class?" and the intense interest they manifest indicates a thirst for Scripture knowledge which is healthy and hopeful.

Last Saturday week was the anniversary of our flight from the Boxers two years ago, and, in accordance with a custom started by the Christians themselves last year, we met for praise and thanksgiving for spared lives and a restored Church. Appropriate addresses were delivered by our evangelist and the two young men who kept the members together while we were absent, and at the close we entertained the friends with tea, fruit, and cakes. It was a very happy time and as it was also the occasion of celebrating our reunion with our dear people, we felt full of joy. It is an unfeigned pleasure to us to be among them again and the months of labor among them since our return have been happy indeed!

CHILDREN'S MEETINGS.

Our children's meetings have been recommenced and we have quite a number of names already on the books. The Sunday School is given into the hands of Long Sin-kuang and Cheo Fu-li, and the Tuesday meeting we take ourselves, to get in touch with the little ones. The little text cards which are given to them for repeating verses of Scripture are very much prized, especially when they are told that when they have ten small ones they will get a big one. We have been able to make these meetings bright and attractive, through the kind gift of some pretty Scripture pictures from a friend in Scotland, and these have succeeded not only in drawing the children, but some grown-up folk as well who have come in to hear the pictures explained.

In a former letter I think I mentioned something about our Sabbath afternoon Scripture repetition classes, which are conducted by the natives themselves. We have found it necessary to have periodical examinations to ascertain the exact progress the people are making, and on several occasions one or two have been "plucked!" This has caused much sorrow and searching of heart, and after the last examination one of the enquirers, who had not been able to repeat correctly, began at once to search for the cause of her stupidity, as she said, and found it in the fact that at the time she destroyed her idols she gave some relic of idolatry to a friend of hers instead of burning it. On this Sunday afternoon when she had met with such failure, she went to the house of this friend, and finding her out, burst open the door and destroyed the offending article!

Interesting Contrasts.

[The boys and girls will be interested in the following contrasts between American and Chinese customs.]

We bake bread; they steam it.

In rowing a boat we pull; they push.

We keep to the right; they keep to the left.

We use a soft pillow; they use a hard one.

Our sign of mourning is black; theirs is white.

Our windows are made of glass; theirs of paper.

We shake a friend's hand; they shake their own.

Our language is alphabetic; theirs is ideographic.

We eat with knives and forks; they with chopsticks.

We blacken our shoes; they whiten their shoe-soles.

We write with a pen or pencil; they write with a brush.

We locate intellect in the brain; they locate it in the stomach.

We divide the day into twenty-four hours; they into twelve.

Our given name precedes the surname; theirs follows the surname.

We think milk and butter almost indispensable; they use neither.

In sewing we draw the needle towards us; they push it from them.

We take off our hats as a mark of respect; they keep theirs on.

Our calendar is based on solar time; theirs is based on lunar time.

We are taught to study in silence; they are taught to shout aloud.

With us the seat of honor is on the right; with them it is on the left.

Here desserts are served at the close of a meal; there at the beginning.

The needle of our compass points to the north; theirs points to the south.

We read from left to right, horizontally; they read perpendicularly from right to left.

Our children stand facing the teacher to recite their lessons; theirs turn their backs to the teacher.

We have standard weights and measures; their weights and measures differ in each district.

Americans win their own brides; the Chinese have theirs chosen by the parents through go-betweens.

We should consider the gift of a coffin too suggestive; they consider it most acceptable, years before it is needed.

Our watchmen quietly go their rounds with a view to catching thieves; theirs beat gongs and yell to frighten them away.

We bury our dead a few days after their decease; they often keep theirs in in the house in heavy, sealed coffins for years.

When our sons marry they set up a home of their own; when their sons marry they bring their brides to the parents' home.

We cut our finger nails; they think it aristocratic to have the nails from one to five inches long, often protecting them with a silver or other metal sheath.

The Province of Kiang-su.

BY MR J. J. COULTHARD.

OF all the maritime provinces, Kiang-su* is perhaps the most fertile and populous. Its physical features conduce to this. It is almost free from hills and uncultivated wastes; it is abundantly supplied with water by its numberless canals, so tillage can be vigorously prosecuted, and the province is well able to support its population. Being intersected by waterways, there is easy communication by boat to all parts of the province, and the transport of produce and merchandise can be effected at reasonable rates.

The province is noted for its fine large cities, some of which are renowned historically. The capital—Nanking—was once the seat of the empire, but for reasons of state the ruling family removed their headquarters nearer to Tartary and have since occupied the now famous city of Peking. Nanking boasts of a city wall of immense length, embracing a very large area, but it is only fair to add that a considerable portion of the enclosure is unoccupied. The tombs of the rulers of the Ming Dynasty attract many, and remind the proud scholar of the golden past. The viceroy of this and the adjoining province, collectively styled Kiang-nan, resides here. The late viceroy was the venerable Liu K'un-yi (deceased, Oct. 6th, 1902), who, with Chang Chih-tung, of Hu-peh, combined to preserve peace in the Yang-tse valley during the awful crisis of 1900.

THE C. I. M. MISSIONARY LADIES' TRAINING HOME, YANG-CHAU, KIANG-SU.

Su-chau is another fine city, noted for its rich silks and satins. It sends annually to Peking a large supply of its finest manufactures to clothe the imperial household. It is a gorgeous sight to witness the pageant of the tombs festival, when finely caparisoned boats (we might almost call them gondolas), freighted with ladies and gentlemen attired in silks and satins of every hue, ply their way to the ancestral tombs outside the city. Sometimes the traffic at the cross waterways is congested and stopped by the large number of boats plying in all directions. Yang-chau, another large city, is famous for its lacquer-ware. Shanghai is too well known to need description. Its appellation, "The Model Settlement," bespeaks a well-governed concession.

Near the coast, and on the north side of the Yang-tse, are salt flats where sea-water is evaporated. The salt produced there and elsewhere makes up a revenue of great value to the government. Silk, salt, lacquer-ware, and paper form the principal articles of commerce.

Mission work was commenced in 1843, when Drs. Medhurst and Lockhart arrived at Shanghai. They were followed in 1847 by Dr. Muirhead, who carried on the preaching of the Gospel most faithfully for over 50 years, until his call to higher service in 1900. There are over 300 missionaries (including wives, medical men and single ladies) in the province of Kiang-su. Quite a third of these is stationed at Shanghai, engaged in different branches of work, viz., preaching, training of native helpers, medical work, educational work in all its branches, translating, printing and publishing, besides the many occupied in providing for the various needs of those living inland by forwarding correspondence, parcels, stores, money, etc., etc. Each mission finds such help indispensable.

The American Presbyterian Mission (South) and the American M.E. Mission (South) concentrate their efforts upon this province, and have stations in the principal cities. The former in 1900 had 102 communicants and the latter 583, with 1,944 pupils.

At Nanking the American Presbyterian Mission (North) has schools and a hospital, besides the ordinary mission work. The number of members in fellowship at all their stations in Kiang-su was 477 (1900) and 403 pupils. The American Society of Friends labors there also. The Free Christian Mission has stations in Nanking, Lu-hoh, Shanghai, and the island of Tsung-ming. Their numbers were respectively 97 converts and 124 pupils. The American Baptist Mission (South) work in Shanghai, Su-chau, Chin-kiang, and Yang-chau. Their communicants numbered 148 and pupils 275. The C.I.M.* has its headquarters in Shanghai. (See page 138.) Chin-kiang has a Sanatorium and Home of Rest, almost exclusively for sisters. Dr. and Mrs. Cox conduct it admirably, while the work at the hospital is vigorously carried on. Yang-chau has a large Training Home for ladies—new arrivals from the home-lands—who are greatly helped in every way by Miss M. Murray and those associated with her.

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* The province of Kiang-su has an area of 38,610 square miles and a population of 21,000,000. It is governed by a lieutenant-governor and contains 8 fu, 3 chih-li chau, 3 t'ing, 3 chau and 42 hsien cities, *i.e.*, 59 walled cities in all, exclusive of 8 hsien cities, which are included in the fu. *Forty walled cities have no resident missionary. Including lady missionaries and wives of missionaries, there is only one missionary to every 70,000 of the population.*

* The following are the statistics of the China Inland Mission in Kiang-su for January, 1900: Stations, 6; out-stations, 1; chapels, 6; missionaries and wives and associates, 57; assistant preachers, 6; school teachers, 9; colporteurs, 1; Bible women, 3; unpaid native helpers, 3, organized churches, 7; communicants in fellowship—male, 57; female, 54; baptized in 1899, 6; baptized from commencement, 183; hospital, 1; schools: boarding schools, 2; native pupils, 13; day schools, 8; native pupils, 145. In consequence of the Boxer riots we cannot give more recent figures.

The Late Elder Si, of Hung-tung, Shan-si.

BY MR. MARSHALL BROOMHALL, M.A.

[In our Editorial Notes last month we mentioned the death of Mr. Si, an elder of the Hung-tung (Shan-si) Church. In his death the Mission has lost one of its brightest converts, and the Shan-si Church one of her leading men. The following few facts concerning his conversion and life furnish but one illustration of what God is doing through missions to the heathen.]

SI CH'ING-LAN was born in a village a few miles south-west of the city of Hung-tung, Shan-si. His family was a wealthy one, but the curse of opium-smoking soon brought them to the verge of poverty. His father was an inveterate opium smoker, and he himself learned the evil habit as early as the age of sixteen. At twenty-seven, after eleven years of continuous opium-smoking which had seriously impaired his health, he came in contact with the Gospel. A neighbor who was a converted opium smoker endeavored to persuade him to enter the opium refuge, but to use his own words: "I used to laugh at him because at that time I had money. However, shortly after came the famine, and what with heavy opium-smoking on the one hand and the famine prices on the other, I began to be in want." True to the description given by Christ in the parable of the prodigal son, when he began to be in want he began to think of repentance.

He entered at last a refuge connected with the work of the late Pastor Hsi, and there not only was he helped to break off his evil habit, but he was led to the only Savior from sin. To tell the story in his own words: "When I came (to the opium refuge) I was told to pray; at first I did not understand; however, that night I began to pray and went on about half the night, asking God to help me. God did greatly help me, and my cure was effected." Saved and cured of this curse he set himself to lead his own family into the light. His father had been an opium smoker for forty years and had also formerly been a member of a secret society. God blessed his efforts and as he himself told it, "God helped him greatly. When we were cured we consulted together and determined to take all our false gods and burn them. Since that time we have worshipped God."

SAVED TO SERVE.

Not content with blessing in his own home, he, with another Christian, both working under the late Pastor Hsi's guidance, opened an opium refuge at a neighboring city called Chao-ch'eng. Here he spent several years in earnest and faithful service which was wonderfully owned of God to the salvation of many souls. The idols have been put away from hundreds of homes in this district and in many villages the work of God has been much blessed. After several years of work here he was appointed as an elder of the Hung-tung Church, and chosen by Pastor Hsi as his chief helper in the management and oversight of the many refuges which had been opened in this and the adjoining provinces. On the death of Pastor Hsi in February, 1896, he was, by a unanimous vote of the Chinese workers, elected to take the full control of the late Pastor Hsi's refuge work. This he did until the Boxer outbreak brought all Christian work in Shan-si to a sudden halt.

In this position as leader he displayed in a beautiful manner the humility and gentleness of Jesus Christ. It is not to be wondered at that one or two of the leading men in this district were envious of his position and influence. One of these men, in many ways more able, though not so mature a Christian as Si, made a bitter attack upon him at a public gathering of the Church, accusing him of personal ambition, and unfaithfulness in the discharge of his office. Si, ever a gentle man, was more ready to retire than resist this attack, but reminded that he dare not resign his office because of opposition, he patiently endured much hard-speaking and personal obloquy. The day of his Christian revenge came. His chief accuser was ere long involved in somewhat serious debt which Si nobly paid for him. Not long after this his accuser died, leaving a widow and three children quite unprovided for. Who should prove the widow's friend but the much-maligned Si, who took the widow and three children into his own home until some provision could be made for them. Thus did this erstwhile heathen exemplify the teachings of Jesus Christ. And this is but one example of many Christ-like actions.

PERSECUTED.

When the Boxer crisis came, he, as a prominent man and widely known, was the first to be attacked in the province of Shan-si. Early on the afternoon of May 14, 1900, an armed band of desperate men attacked his home. Hastily barring the door, Si endeavored to ward off their fury, but the band, unable to force an entrance, at once set to collecting materials with which to fire the building. Thus threatened, Si opened his door and came forth, only to be struck to the ground and wounded in several places. His home was plundered, and what could not be carried away was maliciously destroyed. Angered at not finding as much silver as they expected they again set upon Si, one man stabbing him in the abdomen while others lit a fire to burn him. Si pleaded for his life, and being enabled to convince the leaders of the band that he had no other valuables hidden away, he pleaded successfully. But he was badly wounded, and for weeks his life hung in an uncertain balance. Under the careful and skilful treatment of the late Dr. Millar Wilson, he, however, gradually recovered.

But his days of trial were not over. In July of the same year his home was again attacked and his house and all his few belongings that had been left were destroyed by fire. He and his family were permitted to escape alive. Homeless and destitute, physically and nervously shattered, he yielded at length to the prolonged anguish of persecution, and recanted. Like Peter, this fall was followed by deep contrition and repentance, and he requested the Chinese Christians that they no longer address him as elder, to which request, however, they refused to listen.

Though spared to survive the terrors of the Boxer outbreak, he never regained his health, and on Thursday, July 8, 1902, he somewhat suddenly fell asleep in Jesus. He has left a widow and three children: his wife was a sister of Mrs. Hsi, wife of the well-known pastor. All the Church officers, and many Church members attended his funeral in token of their esteem.

PRE-EMINENT IN LOVE.

Thus has passed away from his earthly sphere of service, a man not of any outstanding ability, but a man pre-eminent in love. Won from heathenism and the curse of opium, he became a man of beautiful character. His strong point was love—love to his fellow Christians, and a love for his perishing countrymen which amounted to a passion for souls. He was a man with a great heart, and almost unbounded sympathies. When lying on his bed dangerously wounded by the Boxers, his chief anxiety was the safety of the missionaries, and frequently his tears fell freely in his sympathy with others' sorrows. Not a few of the foreign workers in Shan-si count it one of the privileges of their lives to have known and had fellowship with this true man of God. We cannot but mourn our loss, while we rejoice in his union with the ransomed throng in Glory.

The C.I.M. Headquarters at Shanghai.

BY MRS. WM. COOPER.

LET us suppose for the time being that we are in Shanghai, together with our fellow-workers who in that busy centre represent the "Noble 800" (as my dear husband often called the members of the C.I.M.). Shanghai may fittingly be called the heart of the Mission, and if all the workers there are not living in close communion with God and in full sympathy with those working in the interior, the loss of power must be felt throughout the whole Mission, even to the most remote station. If the heart of the work be kept right, we may be sure the rest of it will be the same.

THE NORTH AND EAST WINGS OF THE C.I.M. MISSIONARY HOME, SHANGHAI.

When missionaries come down from the interior to Shanghai they almost all say, "We'll not stay here long." Very few would willingly choose Shanghai as the sphere of their life-work, but nevertheless some must live there and do God's will in serving their brethren.

The C.I.M. has now a large home in Shanghai, called by the residents in derision, "The Hong-kew Palace." This is built in a large compound, or enclosure, like a square, with buildings on three sides and a wall on the other. The Mission Home occupies the whole of the north side, to which there comes and goes a continual stream of missionaries. The new arrivals go there to make their preparations before proceeding further on their journey, and when others leave for furlough they make their home there while changing the native dress for European. In this Home there is accommodation for sixty or seventy people, and the ladies in charge are kept fully occupied in looking after the housekeeping and caring for the comfort of the visitors. The hospital is the first house in the east block, and all who come down ill are received into it, to be nursed tenderly and carefully by the nurse in attendance. Rev. and Mrs. F. A. Steven have charge of the hospital, besides taking charge of the native Church, and looking after the friends on their arrival and departure from Shanghai. Next to the hospital is the hall for evangelistic and prayer meetings, and on the other side are the homes of our two worthy treasurers and their wives, Mr. and Mrs. Broumton * and Mr. and Mrs. Hayward. The south side is filled by the business block, where we had our home. The missionaries live in the upper flats, and on the ground floors are stores, which are called "go-downs." One of these is for the use of missionaries, who leave their boxes there while at home on furlough, or travelling in the interior; the other two are used by Mr. Hardman, the business manager, for storing boxes and goods from home. Mr. and Mrs. Hardman have daily to execute orders for those in the interior, who write out forms, and perhaps have to wait several weeks or even months before they receive the goods. The postal and business department, the treasurers' and clerks' offices fill up the last house in this block. This is just a sketch of this wonderful "palace" at Hong-kew. I might add that all these houses have been built by special money sent in answer to prayer by a few generous friends. So much business work has to be done that our friends find very little time to work amongst the Chinese; yet a steady work goes on in the compound among the servants, and many have professed conversion. Daily prayers are held for them, conducted by different missionaries, classes through the week for men and women, and two services each Sunday. Remember this work often in prayer.

Let me try to sketch a day's work in this busy hive. Work begins at 8.30 with Chinese prayers, and then a prayer meeting for the workers. At 9.30 the post arrives with scores of letters for directors, treasurers and business manager. These call for much mutual deliberation, thought, and prayer. The typists and clerks are then set to answer letters, and all, in their different spheres, are hard at work. By this time there are ten or more missionaries, all wanting interviews with the directors, and all claiming to be first heard, each thinking—as rightly they should—their own work and difficulties the most important. At five o'clock the offices close, and the workers get out for a breath of fresh air; but the directors have their letters to read over, and the interviews are not over, so the only way to obtain a change is to suggest a walk, when they can still talk and discuss matters. At seven o'clock they return for supper, but their work is not yet done, as often they and other workers are kept at it till 10 or 11 o'clock. So the days go on, varied by gatherings of the council and special meetings at the arrival or farewell of friends. At one of these gatherings a young Swedish sister, who had only arrived in the morning, gave a very bright testimony, and in closing she said, "I have enjoyed this, my first day among *the heathen*." Seeing she had not been out of the compound, the friends were much amused at the remark.

WATER GATE, SU-CHAU, KIANG-SU.

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* Mrs. Broumton has been called home since this was written.

On Saturday there is a missionary prayer meeting, such as is held at every mission station and in many places at home. The work in Shanghai is very difficult, for the foreign residents are, as a rule, a very gay, worldly class, who care very little for religion of any kind, but still our friends seek to carry the Gospel to them by varied agencies. On Sunday night an evangelistic meeting is held in the hall, and many precious souls have passed from death unto life there. These meetings were begun by the late Rev. George Hunter, ten years ago, and have been continued ever since.

Mr. Hayward, Mr. Broumton and Mr. Hardman have charge of this work. At times they have a series of special meetings, and often Bible-readings by gifted speakers visiting Shanghai. Mr. Hoste, Mr. Broumton and Mr. Steven preach very often in the Free Christian Church, and help in the native work, which is in a flourishing condition. Mr. Cooper was specially interested in these branches of service, and practically acted as pastor for some time before we came home on furlough. On our return in 1899, we started, in conjunction with Mr. and Mrs. Hardman, some special work in connection with the Church. I commenced a prayer meeting for ladies which was very much blessed. Situated as they are, these ladies are cut off from direct evangelistic work such as we have at home, and therefore these meetings were much valued, and were helpful to many.

When I left China these meetings were given up, but this year they have been resumed in the house of Mrs. Parrott, a fellow-missionary. At the same time Mr. and Mrs. Hardman, with Misses Morris and Melville, began a work among the young people. The Lord has blessed them abundantly, and many have been converted and are following the Lord. Mr. Hardman was also led to undertake the work of superintendent of the Sunday School. He has a special gift of speaking to children, and we believe God will use him mightily there.

Let us often remember all those dear workers in prayer, and while praying for them, let us also remember all the business agents, local secretaries, and others in different ports; on their faithfulness, love, and energy depends much of the success of the work. It seems sometimes hard for me to be out of it all, but let every murmur be stilled, "Himself hath done it." A service remains for us to do at home, and we can still be helpers together in prayer.

The Funeral of the Ch'en-chau Martyrs.

BY MR. H. B. STEWART.

On Sunday morning, August 31st, at half-past nine, a man came from the Mission Hall, and told me that all was ready. I had particularly requested that the cortege might move punctually at 10 o'clock, the time appointed. I arrived at the hall a few minutes before ten and found everything ready. The coffins, resting upon *tai-ping-chuang* (a framework styled, "Great peace") and covered with handsome red palls, were already on the street, the bearers standing by their posts. I was received by the prefect, all the other officials being in attendance. On taking my seat I was presented with a couple of documents (one for each family) written on white silk, expressing the sorrow of the officials for what had occurred and their admiration for the high qualities of the deceased. I spoke briefly in reply, saying that the two gentlemen had come to this country in obedience to the commands of the Lord Jesus given to His disciples about two thousand years ago. Now that Mr. Bruce and Mr. Lowis were dead others would take their place, and so the work would go on. The people might persecute and kill the messengers, but the more they did so the more the message would flourish. It was a day of sorrow for us, but we did not sorrow for them. We would lay their bodies in the tomb, but their spirits had gone to be with God forever. They rested from their labors, but their works would follow them. This little ceremony over, the procession moved off; a long string of soldiers from the various camps led the way, next came all the officials of Ch'en-chau on foot. The Church members and enquirers walked in front of Mr. Bruce's coffin, holding on to long strips of white cloth attached to either side of what I shall call the hearse. All were dressed in gowns of coarse white cloth. Next came Mr. Lowis' coffin, led in the same way by the pupils, the little lads he so loved to teach. I followed immediately behind, and was followed, in turn, by Mrs. Liu, a Church member, and two little girls who attended the Mission School. A number of neighbors and friends also attended, and at the rear there was another long line of troops. I had asked that there should be as little noise or talking as possible, and was delighted with the way in which my wishes were met. The streets were specially cleared for the occasion. Numbers of people lined the streets, and there were many on the city wall. On reaching the place of burial we passed between two lines of soldiers standing in open order with fixed bayonets. I had previously prepared a form of service, so when the coffins had been lowered into the graves, I first went through the service in English and then Mr. Chang repeated the same form in Chinese. After the ceremony the officials made three bows towards the grave. I also spoke a few words to the people assembled, explaining to them the nature of what we had been doing, and the reason for it.

Fagots for Missionary Fires.

PRAYER, in the sense in which we know it, has no existence in the heathen world. —*Bishop Thoburn.*

IN the non-Christian world there is only one medical missionary to every 1,400,000 people.—*John R. Mott.*

THE question for us to answer is not, "Am I called to the foreign field?" but, "Can I show sufficient reason for not going?"—*Robt. E. Speer.*

THE best stimulant for church work is missionary activity. A church which takes no interest in missions is a church in the last stage of consumption.—*Mr Poon Chew, editor Chinese Daily World, San Francisco.*

THERE is no grade of talent in any home land too good to be utilized in bearing the message of salvation to those who sit in darkness and the shadow of death.—*Indian Witness.*

SCRIPTURES for the blind have now been made available in twenty-seven European and Oriental languages; this is indeed a blessing in those lands where ophthalmia is so prevalent.—*Selected.*

IT is a great deal easier to do that which God gives us to do, no matter how hard it is, than to face the responsibility of not doing it. We have abundant assurance that we shall receive all the strength we need to perform any duty God allots to us.—*J. R. Miller.*

WHILE vast continents are shrouded in almost utter darkness and hundreds of millions suffer the horrors of heathenism, the burden of proof lies upon you, to show that the circumstances in which God has placed you were meant to keep you out of the mission field.—*Ion Keith-Falconer.*

Country Work in Central China.

BY MISS H. L. REID.

A BRANCH of our work that is unlimited, except by our strength, is the more direct country work. We regard this as the most blessed work that we have the privilege of doing. Our work is all missionary work, but we feel that this is more truly in the spirit of our Lord's parting command than any other. Not only do we go to the people, but we live in their homes, eat their food, and share their daily lives; moreover, we go to them as God's messengers, bearing God's message, and without medicine or anything else to attract them to us—nothing to rely upon but the power of Him whose messengers we are. In this district there are few inns, and we have to look to the Lord to open to us homes in which we can stay, and from which we can work as centres, visiting all the surrounding villages within reach.

MR. WM. J. HANNA, OF TORONTO, ONT.
(Sailed, November 4th. 1902.)

Some districts we reach by water, but most of the waterways are available only in the autumn. For the preaching tours we have a native boat, usually manned by two boatmen. The native boats have two compartments, each just long enough to lie down in. We take a curtain or two to screen the ill-fitting doors with their wide cracks, and ensure some privacy. We also take all necessary bedding and food. When we reach our destination the boat is moored to the bank, and from it we visit as many villages as we can reach, returning to it each evening to sleep. The boat becomes quite a home to us for the time being, for small as it is, it is such a haven of rest to our tired spirits after a day spent in preaching, often to crowds of people all gathered to see the foreigners, but not a soul amongst them caring to hear the wonderful message we bring. Sometimes we are out for a week, at other times only for a night or two.

REV. G. H. SEVILLE, OF BELLEVUE, PA.
(Sailed, November 4th, 1902.)

When we go to places that cannot be reached by water, we hire a coolie or a wheelbarrow-man to convey our extra clothing, bedding, and presents of sugar, pork and fish, or some other such things for the family with whom we are going to stay. We go as guests, not as boarders, and when we leave we give a present, often putting it into the hand of a child of the family, as not being worth giving to a grown-up person—such is Chinese politeness. When staying in the country we live chiefly on native food. It is more suitable considering the kind of work we have to do, as well as being much more convenient.

WORKING IN THE VILLAGES.

Immediately after our breakfast, with some lunch in our pockets, we leave what is our home for the time being, and set out for our blessed work, usually not getting back till evening. We try to plan so as to reach as many villages as possible, going to-day in this direction, to-morrow in that. On reaching a village we sometimes get a hearty welcome from a woman who has been to the chapel for medicine, or from one who has sold rice or fuel to the foreigners. Often we seat ourselves on a stone or log, and Chinese politeness will usually lead them to bring out a bench for us, or invite us into a house. Gradually the women begin to gather around, and curiosity soon overcomes their fears. They feel our clothes, ask the price of them, examine the pattern of our shoes, push up our wide sleeves to see our white arms, etc. Usually quite a number of men gather around the little crowd to listen, but we seldom address a man unless he is old. Then it is quite the proper thing to address him as "venerable grandfather," and talk to him respectfully. The men understand much more readily than the women, and very often a young man will interpret to the latter what we are saying. Often too, a child will do this. They usually understand better than their elders, and we always praise God for the children standing round and hearing while their minds are young and fresh.

It is very hard to get the attention of the women. Sometimes one of us will take the hands of the most talkative among them, and ask her to listen, as our message is of the utmost importance, and we have not long to stay. Often we thus succeed in securing their attention until they have heard enough to interest them, and make them listen to the end, but even then, the merest trifle will divert them again, and Satan has many devices to keep them from hearing the truth. We must talk to them as simply as to a little child, for the message we bring is so new and strange. They are ready enough to admit that "every man has sin," but they do not in the least realize their own individual sinfulness. To all spiritual things they seem dead. When we visit a village the second time, we almost invariably find that the women have forgotten what we told them on the former visit, as completely as though they had never heard it. Is it any wonder? They hear a strange story that they have never heard before, and for six months they do not hear it again, while their minds in the meantime have been occupied with many other things. If we should tell them how they could earn more money and get more to eat and to wear, they would show more interest. "What shall we eat, and what shall we drink, and wherewithal shall we be clothed? after all these things do the Gentiles seek"—they are so poor.

THE LIFE OF A CHINESE WOMAN.

Try to imagine, dear sisters, what a Chinese woman's life is. She is brought into the world amidst degrading superstitions, lives in an atmosphere of ignorance and superstition, and will be ushered out of the world again amidst the most absurdly superstitious rites. She will probably be treated kindly enough; she may even be petted and humored; but if she has brothers she will be taught to regard herself as quite inferior to them. She will not be taught to read, nor to think of anything higher than the making of her own and her husband's clothes, cooking the rice, working in the fields, and how many ornaments she will get when she is married. At five years of age her feet will will be bound, and she will be crippled for life. She will be bargained for and sold to her prospective mother-in-law almost as if she were a chattel. When she is married she will not be called a wife but a daughter-in-law, and will have no more freedom nor respect than a servant, till she in turn becomes a mother-in-law. The Chinese women have great sorrows. Wherever we go we hear sad tales of sons who have died, or worse still, become opium smokers; tales of poverty and distress. It is little wonder that they think so little of a future existence. The future holds no hopes for them, and when we tell a Chinese woman of the blessed future of joy and love that may be hers, she hears as one dead to all these things. It is such a joy to give them from our lips the message that will lead them to their Savior, if they will only receive it.

If the king were to single out any one of us to be his trusted messenger for the delivery of some important state message, what an honor we should count it! We are the chosen messengers of the King of kings, and are entrusted with a message with which the most important state message of the greatest monarch on earth cannot compare. Ambassadors of Christ! Yet how few covet the honor, or are even willing to accept the privilege. You, dear sisters, who cannot go to the dark, lost souls who have never heard of the Lord who gave His life for them, will you not seek from God the spirit of intercession for them, and for us who labor amongst them? More precious than gold or silver we shall count your earnest, believing prayers on our behalf, that we may be endued with power to preach Christ to the perishing ones, and to live Christ amongst them.

The Burial of the K'u-chau Martyrs.

BY REV. JAMES MEADOWS.

[It will be remembered that eight of our missionaries, with their three children and one native convert, were cruelly murdered at K'u-chau Fu, in the province of Cheh-kiang, July 21st—23rd, 1900. The following is an account of the Chinese official etiquette in connection with the public burial of these friends.]

THE gentry and the officials entered earnestly and liberally into all that was proposed for the respectful public interment of our worthy dead.* They have not been stingy, financially or otherwise, in any item of all the arrangements. To their credit be it said, they have done their very best to show that they deeply regret the action of Pao Tao-t'ai and Brigadier-general Yu, who gave orders for the murder of the Si-an magistrate, his family and followers to the number of thirty-two persons, and all foreigners inside and outside the city of K'u-chau.

We left Hang-chau by boat on September 12th. Before the boat of Mr. W. M. Hewlett, the British consular representative, loosened its moorings, the consul was besieged by mandarins with pale and dark blue, crystal and golden buttons. The Hang-chau prefect, the chief district magistrates, and other minor officials gave him a grave and respectful bow, and the members of the "Hang-chau Foreign Office" an earnest grip of the hand, bidding us fair winds and a pleasant journey. In connection with this send-off, fire-crackers and guns were fired in honor of the consular delegate, and four tables of savory and other dishes were provided, with two sucking-pigs to crown all! At each of the districts through which we passed, the visits of the mandarins, the reception by the delegate, and the feasts of fat things were supposed to be repeated; and indeed they were, save in one instance on our up-river journey. Mr. Hewlett did not return any official visits on the up-river journey, as it was taken for granted that the K'u-chau case was not yet completely settled. After all was settled satisfactorily to all concerned, official visits and friendly courtesies could be exchanged. Mr. Hewlett was both wise and dignified in his dealings with the officials, and proved himself just the man for the place. He gave each of the district magistrates a definite promise to return their visits on his way back to Hang-chau and Shanghai. We had to pass through six different districts, which we reached in order within a day and a half and two days' journey from the respective starting-places. These visits, and the settling up of the current expenses for each boat at each district, sometimes delayed us considerably. But it was "China fashion," and there was no help for it. One district passes the delegate (after paying all the travelling expenses of this magnate and his retinue) on to the next district in order on the route. The same noise, clamor, reckoning, drum-beating, bugle-blowing, soldiers firing, and gunboats saluting, takes place all along the river; repeating, with almost mathematical exactitude, and in the same way and form, all the little courtesies, in presenting red cards of unknown petty civil and military officials, as well as the reception by the foreign delegate of the district magistrates and prefects.

THE OFFICIAL RECEPTION.

When within about ten miles of K'u-chau city, to our surprise we were met by eight or nine of the leading gentry of the prefecture, and the magistrate of Si-an Hsien—the place where the dreadful murders of the district magistrate and his retinue were committed before the doing to death of our departed friends. This present district magistrate is a sensible, intelligent man—a good man of business. His name is Hu, and he is a native of Kiang-su. He bowed most respectfully to us all, but the servile attitudes and postures of the gentry, when presented to us, were painful in the extreme. Regret for what had happened in 1900 seemed to be written on their faces and in their eyes, undemonstrative, as I contend Chinese faces usually are, when speaking to them either of the highest joys or deepest sorrows. They prostrated themselves, bowed and knocked their heads, then rose up and stood as stiff and immovable as a line of soldiers at drill.

Proceeding about fifteen or twenty li further, we were ushered on to a large boat and received on deck by the prefect and the commandant of the Manchu forces. Having finished the usual polite ceremonials, we had a cup of tea with these notables. This was the second division of the pre-arranged courtesies or public reception. We were then conveyed to the final landing-stage. Here the highest officials in the circuit, the intendant and the brigadier-general, were awaiting us, so there were on this landing-stage the intendant, the brigadier-general, the prefect, and the commandant, together with the district magistrate and the gentry. Here we had to go through such an elaborated detail of courtesies! The thermometer must have been 96 or 98 in this place at the time. Mr. Hewlett in his official dress felt the heat intensely, yet there was no help for it but to try to get through all the ceremonial as quickly as possible and get to our previously prepared quarters for a little rest.

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* Mr. and Mrs. D. B. Thompson and two boys, Misses J. Desmond, Edith Sherwood and Etta Manchester, of K'u-chau; Mr. and Mrs. G. F. Ward and infant son, Miss E. A. Thirgood, and a native servant, Li-yuen, of Ch'ang-shan.

We were conveyed in chairs (thirteen foreigners, including Mr. Hewlett) along the main streets and chief thoroughfares of the city, the shops of which all had tokens of public mourning, viz.: strips of white cloth and white paper, etc., strung up over their doors or across the streets, thereby making the whole city chargeable more or less with the brutal massacres of July, 1900. We saw no long, sullen faces, and heard no contemptuous remarks; all were respectful and even grave in aspect and demeanor, and this attitude of the people continued all through the three days we were in the city.

The arrangements that Mr. Wright had made with the officials, gentry and people of K'u-chau were all that could be desired, and the whole community did their utmost to carry them out. We were very sorry, indeed, that our dear friend and brother was not with us, taking the prominent part he was to have taken in the whole affair.*

The officials having conveyed us to our respective quarters, left us to get a mouthful of food, after which we were continually being summoned from our private apartments in the Examination Hall, and ushered into the reception hall (which is in every ya-men of the eighteen provinces of China) to receive calls from the various civil and military officials in the city. The authorities of K'u-chau were most indefatigable in their attentions upon the British representative, and towards the foreign and even native friends of the dead.

THE FUNERAL CEREMONIES.

On Saturday, September 20th, the day fixed for the funeral, the mandarins were early on the scene, minutely carrying out a pre-arranged programme. They went first to the cemetery,† and met us in the hall of the side-house erected for temporary residence. The coffins had all been placed in one long row in the street leading to the cemetery. The officials left the side-house and marched to the chief entrance gate, where the gentry, in presence of all the authorities and people, handed up to Mr. Hewlett an address on white silk, nicely written in the best of Chinese black-letter writing, setting forth the regrets of the citizens and others at the unheard-of crimes committed on innocent men, women and children in July, 1900, and also speaking the praises of the departed. At this gate the officials and gentry were supposed to receive the dead and hand them over to us for burial, after which all the foreigners repaired to the top of the cemetery, where was a shed erected, hung in white cotton cloth, with tables and chairs for our use. Here Mr. Hewlett and his party sat or stood and watched the officials go through their ceremonies, as each coffin was placed in its finely hewn stone grave. After all had been placed in their respective graves, the officials marched round each grave, with silk flags and banners bearing different inscriptions apposite to the occasion, then all assembled in the centre of the stone graves, and a band of players began singing and chanting the praises of the dead in unison, after which each magistrate, civil and military, took a last farewell of the graves, and retired, leaving us to ourselves. We then entered upon the English form of burial service. After an opening prayer, the writer read the names of each of the deceased, telling the year in which they came to China and when they were murdered, also making a few remarks on their devotion of life and service. Pastor Ren, of Hang-chau, then gave an earnest address to the native Christians, warning them not to let the public display of regret at the crimes, and sympathy expressed for their dead friends, lead any of them to make a mistake, and use wrongfully the occasion for some selfish purpose or end. Rev. F. A. Steven, who had considerable intercourse with some of our departed friends while in Toronto, then gave a short address. After prayer by Mr. Steven, the writer concluded the service by reading parts of the English Burial Service and 1 Corinthians 15: 20-58, after which all joined in singing the hymn, "Forever with the Lord." The benediction having been pronounced, we were conveyed in chairs to our quarters. Foreign-drilled soldiers lined each side of the cemetery, playing drums and fifes, beating up some German martial air which only a few of us understood and could properly appreciate. In the afternoon Mr. Hewlett paid a round of visits to all the civil and military officials in the city, and received return visits from each and all of these gentlemen. Nearly five continuous hours were spent in visiting and receiving return calls.

THE SUNDAY SERVICES.

Sunday, the 21st, we were left to ourselves, apart from a visit from the district magistrate. We held services for the natives in four different places at the same time—morning and afternoon. All these services were perfectly free from overcrowding, and from the usual noise which attends like services at such exciting times. After the services of the day the officials visited us, and we had a friendly interchange of thought on various subjects in which China is supposed to be interested at the present time. Some of these men, especially the magistrate of Si-an, seemed to have read much about telegraphy, the telephone, and wireless telegraphy. There were points of mutual sympathy and good feeling between Mr. Hewlett and the cheerful prefect, the former being in the seige of the legations, and the latter losing his all in and near T'ien-tsin during the Boxer troubles.

They invited us to a foreign breakfast on Monday morning at 7.30, having already provided cooks, to prepare our food in foreign fashion. They were all up sharp at 7.30 and managed very well, considering the inferiority of the cooks and the scarcity of material. After this Mr. Hewlett was invited to review the foreign-drilled troops of Brigadier-general Fang. We were all invited to accompany him. There must have been 5,000 people on the review grounds. It was new to the people as well as to some of us and we enjoyed the scene immensely. The troops deserved the highest praise, considering they had been so short a time under foreign drill. The brigadier-general has a yellow jacket for merit—he was one of the officers who accompanied the empress dowager back to Peking. He is a Hu-nan man, and his troops are chiefly Hu-nan braves.

The ceremonial of receiving us in three different divisions on our arrival was exactly repeated on our return journey. The chief officials were all waiting at the boats to see us started comfortably on our homeward way. Ten li lower down we found only the prefect and the commandant. Again, twenty-five or thirty li below the city, the district magistrate and the gentry were all waiting to give us a last farewell. We left K'u-chau with sad and solemn impresisons. We shall not soon forget the solemn services at the city which robbed us of such brave and earnest souls as were our friends, the Thompsons, the Wards, and the good and faithful sisters who laid down their lives at their Master's feet, waiting to be awakened from their last sleep when the trump of God shall sound, raising all the saints of God and bringing them to their reward in glory to be "forever with the Lord!"

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* In CHINA'S MILLIONS for October, it was noted that Mr. Wright had died from an attack of cholera, on September 1st, while travelling by boat to K'u-chau to complete the arrangements for these funeral ceremonies.

† The plot of ground given by the Chinese authorities for this purpose is inside the city, near our former mission house and chapel.

Tidings from the Provinces.

Personal Items.

MR. GEORGE A. ANDERSON, brother of Dr. J. A. Anderson, who has been at the Men's Training Home for some time, has been designated to work at T'ai-chau, Cheh-kiang.

MESSRS. W. J. EMBERY and HECTOR MCLEAN have arrived safely at Yun-nan Fu. They were waiting there until the close of the rainy season before proceeding to their station, Ta-li Fu, western Yun-nan.

MR. W. H. HOCKMAN has been designated to Yun-nan, probably to the western part. He and Dr W. T. Clark have gone to I-ch'ang, en-route for the west. Dr. Clark will stay for a time at Sui-ting, Si-ch'uen, with Dr. Wilson, to gain experience in medical work in China.

WE HAVE BEEN GRIEVED to learn of the death of our brother, Mr. W. H. Greenaway, at Shun-k'ing Fu, Si-ch'uen, of typhoid fever. He went out to China a little over a year ago. His term of service has been a very short one, and we keenly feel our loss. Will our friends pray for the relatives of our brother in England?

Items of General Interest.

THE NEW TARIFF SCHEDULE was inaugurated in China on the 31st ult.

VICEROY CHANG CHIH-TUNG has been removed to Nanking to succeed H. E., the late Liu K'un-yi.

THE FIRST MARTYR of the Pao-ning (Si-ch'uen) Church has gone to his reward. He was beheaded by the Boxers while out selling books.

PETROLEUM, COAL AND IRON CONCESSIONS, covering sixteen counties of Si-ch'uen, have been granted to separate French and English companies.

RUSSIA HAS GRANTED China permission to dispatch 1,000 disciplined troops to the districts in Southern Manchuria where brigandage is still rife.

ON OCTOBER 31ST the emperor received the first Korean minister to China. The Koreans in the minister's suite wore European military uniforms in order to emphasize the fact that they are no longer subjects of China.

TREATY COMMISSIONER Sheng's father died on Oct. 24th. This will necessitate Sheng's retirement for the period of mourning, which will probably be 100 days. Wu Ting-fang has been appointed to take his place as commissioner.

YUAN SHIH-K'AI, viceroy of Chih-li, has been appointed minister of commerce of the Chinese empire, with supreme control of mines, railways, telegraphs, and commercial affairs. He is thus invested with greater power than any previous viceroy has ever possessed.

NATIVE CHURCH CONFERENCES are being held in the various centres of Shan-si during the present month. It is hoped that the churches will be re-organized at these conferences, and that all former members who give evidence of repentance and faith will be received back into fellowship.

AN ASSISTANT COMMISSIONER of the Hu-nan military secretariat, named Ho Chin-sheng, recently issued a printed inflammatory placard against all missionaries. Several hundred friends and followers joined him at Pao-k'ing Fu, Hu-nan, in a local uprising. We are thankful to say that Mr. Kampman, one of our missionaries, was protected by the prefect and has arrived safely at Ch'ang-sha, being escorted by soldiers. The offending official has since been beheaded. We trust that order will be maintained.

CHINA'S CONSERVATISM is shown by an imperial decree issued recently, which complains that the imperial guardsmen were less proficient in archery than formerly and concludes by saying, "We now give fair warning that if in future the same gross carelessness in archery be shown in our presence, we shall certainly show our displeasure by degrading and cashiering such candidates for promotion."

THE FOLLOWING FIGURES have been issued by the Chinese Government as the results of a census taken in connection with the apportioning of the indemnity. Without accepting a Chinese census as wholly reliable, the figures are of considerable interest. A kilometre is equal to 1093.6389 English yards.

	Sq. kilos.	Pop.	Per sq. ki.
Chih-li -	300,000	20,937,000	70
Shan-tung -	145,000	38,247,900	261
Shan-si -	212,000	12,200,456	57
Ho nan -	176,000	35,316,800	201
Kiang-su -	100,000	13,980,235	140
Gan-hwuy -	142,000	23,672,314	167
Kiang-si -	180,000	26,532,125	148
Cheh-kiang-	95,000	11,580,692	122
Fuh-kien -	120,000	22,876,540	191
Hu-peh -	185,000	35,280,685	191
Hu-nan -	216,000	22,169,673	103
Kan-suh -	325,000	10,385,376	32
Shen-si -	195,000	8,450,182	43
Si-chuen -	566,000	68,724,890	121
Kuang-tung-	259,000	31,865,251	123
Kuang-si -	200,000	5,142,330	26
Kwei-chau -	174,000	7,650,282	44
Yun nan -	380,000	12,324,574	34
18 provinces-	3,970,000	407,337,305	102.6
Manchuria -	942,000	8,500,000	9
Mongolia -	3,543,000	2,580,000	0.7
Tibet -	1,200,000	6,430,020	5
Chinese Turkistan-	1,426,000	1,200,000	0.8
Gross total	11,08 ,000	426,047,325	37.5

Shen-si.

HAN-CH'ENG.—"While we praise the Lord for the encouragements in the work, we need also to pray that the many who attend the meetings may come to a true knowledge of God. During the troubles, services were held here every Sunday except one, and several people have during this time become interested. I may especially mention a teacher who comes very frequently to have talks with Mr. Bergling. We have no doubt that he is very nearly a Christian. He has for a long time studied God's Word. He is of a very good family. His father is dead, but his mother and his wife are both very friendly. His mother came to see us to-day for the first time, and invited us to her home. His uncle and other relatives have become very antagonistic and it will be a hard struggle for him. He needs much prayer that God Himself may uphold him. Three, who at the beginning of the troubles were left enquirers, are now very bright Christians. One of them, an old woman, has during this time learned to read. It is a pleasure to hear her read her Bible, and it was very refreshing to hear her pray. The native Christians have suffered very much in these northern provinces, not only through the Boxer troubles, but also through the awful famine. When we arrived the people told us that if it did not rain within two weeks they could not expect a harvest in the autumn, so we should be prepared for a great famine. People came here and asked us to pray to our God, because they had for months been praying, fasting, etc., but without result. We felt the need very deeply, and after we had been praying much privately, a request was made for special prayer on the first Sunday we were here, when we had a large attendance. The Lord graciously answered, and before the following Sunday enough rain had fallen to supply every need. Then we had praise meetings, giving glory to Him who is able to do far more than we ask or think. There is much poverty here because everything has been so very expensive, but since the rain some things are much cheaper. Do pray with us that many in this vicinity may be brought to know the Giver of all good things, our God and Savior." — (*Miss*) *Sigrid Bengtson.*

Yun-nan.

YUN-NAN FU.—"The work in the two Mission centres in this city has been continued without interruption during the quarter. The friends at the North-west Mission House, and the more recently opened South Gate Mission House, have been much encouraged by the numbers attending the daily preachings and the Sunday services, and also by the manifest interest shown by many by their repeated attendance, and the real attention and interest shown in the preaching.

"At the South Gate the number of women who at first attended, doubtless partly from motives of curiosity, has considerably decreased, but there are still a few who frequently come to visit Mrs. Rhodes.

"Mr. and Mrs. Rhodes have much enjoyed their weekly visit to the Old People's Home, which is situated outside the South Gate. A desire has been expressed by the people in this suburb that there should be a Gospel Hall there. Many of them come to the market that is held outside the gate, but are unable to go into the city to the chapel. We are hoping soon to have a suitable street-chapel there which will meet this need.

"As regards the North-west House, Mr. O. Stevenson writes:—'The services are still well attended, and we have cause to be encouraged. A Mr. Wang, who has been coming about for years, seems to be seriously thinking of giving up his official position and coming right out for God. Another man has asked for baptism, and yet another has burned his fortune-telling books, and is engaged in a legitimate business. He also desires to confess Christ. A few more are interested, and we are hoping that they will soon come out on the Lord's side. Some old enquirers are returning and asking for instruction.' " —(*Rev.*) *John McCarthy.*

Kiang-si.

YU-SHAN.—" We had a very sad case here some few weeks ago. A young woman of about twenty years seemed to be afflicted with a strange devil possession. At certain times she fell into a sort of trance, and to all appearances was dead for the time being. She neither saw, heard, or felt, turned very cold and queer in color, but otherwise she seemed quite natural. The first time I witnessed it she began feeling about her garments for a needle on awakening (she had been doing needle-work when she fell into the trance). I took the needle out of her work and gave it to her. She put it away from her, however, and continued her strange search. Afterwards she pulled a little bit of fluff from her dress, a bit here and there, and said, "There it is—he has gone and left some of his fur behind on me." It seems that the devil, in the shape of some wild animal, came and tortured her, and she so truly believed this, that she said she always found some of these hairs on her garments afterwards. She had heard about the "Jesus religion," and decided to come here as a last resource. She begged to be taken in and allowed to stay a while, thinking the devil might not be able to get at her here. The family had spent much money on doctors, and in various other ways, trying to get help for her. Among other things, her father had managed, at a great price, to get permission for temporary residence in a vegetarian temple, but all to no avail. And so, although her husband and relatives were all against her coming here, she prevailed, and came. We gave her treatment and quiet, frequently committing her to God in prayer, and after about two weeks she was quite free, and returned home well and happy. Although not yet comprehending the love of Jesus, both she and her mother have been here since, and she stoutly believes that God has healed her. Please pray that she may be brought to a saving knowledge of Jesus. There is very much of devil possession all about us, and if it were not for God and for the assurance that He is with us, we should be quite badly frightened sometimes."—(*Miss*) *Lena Weber.*

Ho-nan.

K'AI-FENG FU.—" I was called yesterday to see a patient in the College and University for Western Education. One young Chinaman greeted me in French, two or three others in English. I saw mathematics being taught in Chinese characters. The room in which the students worked was lofty and spacious and well-appointed, but in the centre stood a large tablet to Confucius, and every scholar is obliged to worship this. In another hall was a tablet erected to the emperor. This was worshipped by all the college on the emperor's birthday. Christians are therefore excluded from the university course.

A remnant of the Jews remains to attest the dispersion; one hundred and forty, they say, are to be found in this city. Without synagogue or ritual, they are in a pitiable condition. Efforts are on foot to rebuild the synagogue. My first patient was a Jewess. I found her dying with consumption; only palliative treatment could be used. I hear she has passed away—not, however, before she heard the Gospel message. Pray for the Jews."—(*Dr.*) *G. W. Guinness.*

Shan-si.

KIAI-HSIU.—" This week I have been out to the hill district visiting. We have several enquirers there, and one Christian. I had a pleasant time. The people all seem very friendly. In one place, seventeen miles from here, the people had never seen a foreign woman before, no lady having ever visited the place. We have an enquirer there who has been living such a consistent life for the past three years that now the people are willing to receive the foreigner. This man has fearlessly preached the Gospel to the people of his village, and quite a number are interested. One of our enquirers from that place was first brought to our chapel by him. He broke off opium some years ago, and has been true to the Lord ever since. We hope he will be baptized this autumn. During the troubles of 1900 he was very faithful, and did not deny his Lord."—(*Miss*) *Wilhelmine Watson.*

KIH-CHAU.—" Perhaps the most important event of the last months has been our Heavenly Father's gracious gift of bounteous rain. It is hard for some to believe that cloudless skies can ever be anything but delightful, but in this land, when day after day the necessary rain comes not, and the prospects of an autumn crop grow less and less, one watches with eagerness and delight the slightest sign of rain. So it has been this summer with us. During the first two weeks of July our thoughts were taken back to the scenes which preceded the troubles of 1900 by the daily rain processions. These rain processions consist of a number of men and boys decked with green boughs, chanting, beating gongs and cymbals, firing crackers, ever and again prostrating themselves and knocking their heads on the ground. Two men in their midst bear a table on which is a tablet with a written petition to Heaven for rain, and incense burning before it. The South Gate of our city has been closed for some weeks, as the people believe that the influences which cause the drought come from the south. As the latest date for sowing seed approached, they became more in earnest. In addition to the processions, branches and boughs of trees were placed at the shop fronts, with written petitions for rain. The magistrate visited several of the temples, humbling himself so much as to leave his sedan chair and walk through the streets to his residence. We also had frequent meetings to pray especially for rain. On Sunday, July 6th, we joined with Ta-ning, Sih-chau and other stations in this special request, also continuing these prayer meetings every morning and evening through the following week. On Wednesday, July 16th, we awoke to find it raining, and, to our great joy, it rained continuously for about twenty hours. Since then we have had copious showers, with intervals of bright sunshine, and there is now every prospect of a good harvest, except in the more exposed parts, where the crops will hardly be ripe before the cold sets in. The city people showed their appreciation by giving nine days' theatricals to the idols! The theatre attracted many people from the surrounding villages, who during the intervals between the acts dropped in to see the foreigners, giving us an opportunity of telling the Gospel to some whom otherwise it would be difficult to reach. The theatre over, the people set about their work in the fields, hence our visitors have been fewer. We have been able, by the grace of God, to save one poor soul from death by opium poisoning. A young woman, who quarrelled with her husband's brother, took no food for two days, and then swallowed some opium. She appears to have regretted it immediately afterwards, and told her husband, who sent for some medicine which proved successful in saving her life."—*Alfred Jennings.*

Monthly Notes.

DEATHS.

September 10th, at Shun-k'ing Fu, Si-ch'uen, Mr. W. H. Greenaway, of typhoid.

ARRIVALS.

September 27th, at Shanghai, from America, *Mr. and *Mrs. V. L. Nordland and four children; *Mr. and *Mrs. Bergstrom and three children; Misses *E. Petterson, *T. Johnson, and *A. Sanders; Messrs. G. and E. Palmberg—all members of the Scandinavian China Alliance Mission, associated with the C.I.M.

October 7th, at Shanghai, *Mr. and *Mrs. J. T. Sandberg; *Mrs H. E. Linder and two children; *Miss B. M. P. Petterson; *Mr. and *Mrs. M. L. Griffith and one child; *Mr. and *Mrs. H. Klein, Miss I. M. Berzelius and Mr. Bœlling. All of these are associates of the Mission, except Mr. and Mrs. Griffith.

October 20th, at Philadelphia, Mr. E. J. Cooper, per S. S. Haverford.

November 12th, at New York, Mr. H. W. Frost, per S. S. Oceanic.

*Returning.

DEPARTURES.

November 4th, from Seattle, Mr. Wm. J. Hanna and Rev. George H. Seville, per S. S. Kinshiu Maru, for China.

September 26th, from Shanghai for Australia, on furlough, Miss E. Burton and Miss Campbell.

Recent Baptisms.

SI-CH'UEN—	
Lu-chau and out-stations ...	20
Pa-chau	3
Kwang-yuen	2
AN-HWUY—	
Ying-chau	1
CHEH-KIANG—	
Ch'u-chau	4
Feng-hua	3
	33
Total during 1902	391

Editorial Notes.

WE ARE INDEBTED to the International Missionary Union for the report of the Nineteenth Annual Missionary Conference, held at Clifton Springs, N. Y., June 4—10th, 1902. This report gives an outline of the interesting addresses and discussions on topics vitally related to the great missionary enterprise.

We would call special attention to the leading article in this number of CHINA'S MILLIONS, the first of a series of studies on "The Surrendered Life," by Mr. James H. McConkey, the author of "The Three-fold Secret of the Holy Spirit." Some years ago these articles appeared in *Hearing and Doing*, a monthly journal of which Mr. McConkey was then the editor Having been revised, they are now published in CHINA'S MILLIONS by Mr. McConkey's kind permission. We feel certain that they contain an important message, and we would bespeak for them a prayerful reading.

The death of Mr. Greenaway, reported on another page, has taken from our midst another promising young worker. The names of Messrs. Jefferys, Farrent, Bruce, Lowis, Wright and Greenaway—all of whom have been called to their reward during the past few months—remind us of the heavy losses which we have recently sustained. The greatest need of our Mission at the present time is, perhaps, *men*, consecrated young men, who, having honestly counted the cost, are ready to fill the vacant places. We do well to bear in mind our Lord's command to pray for more laborers for His needy harvest field.

We are greatly encouraged by the expressions of appreciation of CHINA'S MILLIONS which come to hand from time to time. It is ever our aim to make the paper as interesting and as helpful to our readers as possible, while bringing before them the needs and claims of the Chinese. We would ask an interest in the prayers of our friends that God may favor the paper with His continued blessing. We shall also greatly value their co-operation in getting CHINA'S MILLIONS into the hands of those to whom it has hitherto been unknown. If our friends will kindly aid in this by sending us the names and addresses of such as may be interested, we shall take pleasure in sending them sample copies.

We would venture to suggest that our readers might greatly help to stimulate missionary interest in their respective churches by passing on to others that which, in their missionary reading, has been of special interest and help to them. A short paragraph culled from CHINA'S MILLIONS, or any other missionary magazine, giving some pointed illustration of the power of the Gospel in heathen lands, some interesting or suggestive fact concerning the spiritual needs and claims of the people or the progress of the work, read or related at the missionary meetings of the church or the young people's society, would add greatly to the interest of the meeting, and by God's blessing be the means of stirring up intelligent and sympathetic interest and prayer, and possibly call forth some precious lives for this the greatest work of the Church. Someone has said very truly: "Facts are fagots for missionary fires. When kindled by the Holy Spirit on the altar of a consecrated heart, or when heaped upon a heart already aflame with love, they cannot but be converted into light and blessing to the world." Let us, therefore, learn to know the facts of Missions for ourselves, and let us also pass them on to others.

The Lord has dealt very graciously with us during the past month in sending us the funds which made it possible to start several parties on the way to China. The members of the first party, Mr. Wm. J. Hanna and Rev. Geo. H. Seville, sailed from Seattle on the 4th inst., per S. S. Kinshiu Maru. Mr. Hanna, whose home is in Toronto, is a graduate of the Toronto Bible Training School. Mr. Seville has been a student at the Moody Bible Institute. He is a graduate of Westminster College and also of Allegheny Theological Seminary. His home is in Bellevue, Pa. On the 7th inst., another very blessed farewell service was held at our Toronto Mission Home, at which we had the privilege of commending a second party to God for service in China. This party will (D.V.) sail from Seattle per S. S. Shinano Maru, on the 18th inst., and will consist of Miss L. Hastings and Miss F. L. Collins, of Toronto, and Miss E. A. Ogden, of Philadelphia, who are returning; Miss F. Grace Jennings, of Wamego, Kan., Miss Roxie H. Wood, of Toronto, and Miss Edith M. Rowe, of Philadelphia, Pa., who are going out for the first time. We commend these friends to the prayers of our readers, that journeying mercies may be granted them, and that their lives may be long spared for rich blessing to many souls in China. Let us not forget their loved ones who naturally feel the separation though they gladly give them up for the Lord's service in that needy land.

Under the heading, "Wanted, a Revival," an English paper recently had a leader which gives expression to what has, for some time, been a growing conviction with many of God's people. We quote a few lines with the hope that they may, by deepening this conviction in all our hearts, stir us up to pray. "Will it be denied that the last few years, while they have witnessed a great growth of superficial prosperity in religion in general, and the cause of Foreign Missions in particular, have also seen a decline in depth of spiritual life? Are there more pulpits, or fewer, in which the guilt of sin, conversion, the atonement of Jesus Christ, and the enabling power of the Holy Ghost, are faithfully preached? Does the prayer meeting languish in numbers and in fervor? Is family prayer rarer than it used to be? Is it harder to find devoted helpers for spiritual work? Has the spirit of self-sacrifice died down? We fear that the majority of answers to these questions would be depressing indeed. Theorize about it as we may, the amount of Bible study, and as a consequence the extent of Bible knowledge, does not increase. There is plenty of exhortation to prayer, but when it comes to practice, the very exhorters themselves are more ready to see their neighbors' duty than to act up to their own privilege." We fear that this is all too true, and there is need for those who are interested in work abroad to pray that at home God may visit us, that men and means may be more freely dedicated to Him whom we call Master and Lord. It is refreshing to read the following words in Bishop Moule's sermon at the recent English Church Congress: "I used long ago to preach of many things; but as life runs onward and age draws near, I can preach of only one thing; it is Jesus Christ. Yes, let us preachers be, in a profound sense, 'Men of the one Book,' and, above all, 'Men of the one Name,' and we shall never lack listeners. Let us never get outside that Name for our message. Let us invoke upon our bearing of it, the promised power of the Holy Ghost—the Glorifier of Jesus Christ. We shall find the one Name able to touch all things and to adjust itself to the whole need and to the whole life of every man that lets it."

CHINA'S MILLIONS

The Surrendered Life.

WHY?

BY MR. JAMES H. McCONKEY, M.A.

"*I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice.*—Romans 12 : 1.
"*The Lord hath need of him.*"—Luke 19 : 34.

WHY should we recognize Christ's right: why hear His call: why answer His beseeching for the yielding of our lives? *Because surrender is the answer to His love: the supply of His need.*

I. IT IS THE ANSWER TO HIS LOVE.

In a little chapel in a European village hangs a picture of the Christ. The artist who painted it was a child of God redeemed by the blood of Christ from a life of sin and folly. So filled with love for his dying Savior was his rejoicing soul that when he came to paint, that soul was flooded with tenderest love, and into every lineament, pose and expression of the Divine Man he painted love, *love*, LOVE as few had done before, or have done since. Underneath the picture of the Sufferer he had written the lines:

"All this I did for thee,
What hast thou done for Me?"

One summer day there strolled into the little church a young nobleman. Loitering along the aisle his attention was arrested by the painting, into which the Spirit of God had breathed His own love through the fashioning hands of the artist. As he saw the love depicted in every lineament of that divine face; as he saw the pierced hands, the bleeding brow, the wounded side; as he slowly scanned the couplet

"All this I did for *thee*,
What hast thou done for *Me?*"

a new revelation of the claim of Jesus Christ upon every life upon which His grace had been outpoured flashed upon him. Hour after hour passed as he sat intently gazing upon the face of the Suffering One. As the day waxed apace, and the lingering rays of sunlight shot aslant aisle and pew, they fell upon the bowed form of Zinzendorf, weeping and sobbing out his devotion to the Christ whose love had not only saved his soul, but conquered his heart. Out from that little church he went forth to do a mighty life work, which has circled the earth with the missions of that Moravian people, who seem to have realized and incarnated the love of Christ for a lost world, as no other denomination of God's Church militant has yet done.

Believer, have *you* had this vision of the suffering Christ, not only as Savior, but as the wooer and the winner of your own heart's best love? Has His passion for you kindled in your heart a responsive, burning love for Him? Has His love unto death not only brought you glad salvation, but stirred you to willing surrender? Accepting His redemption do you also joyously acknowledge His ownership? Is He a crowned King *in* your life, as well as a Lamb bleeding *for* your life? Do you recognize the claims of His love, as well as the privilege of it? Or, exulting in its sacrifice, are you yet mute to its appeals?

You have been some time in a great revival meeting when every influence seemed to be beseeching men to be saved. The preacher has poured forth his message with eager, burning earnestness direct to the hearts of the multitude before him. The prayers that have gone up have been but sobbing pleadings that lost men might yield to God. The songs that have floated out over the vast congregation have stirred and thrilled your inmost soul with the intensity of their entreaty. And then, as under it all, men and women sat unyielding, unmoved, undeciding, you have cried out in amazement that souls could resist unto the end such mighty influences as were at work before your eyes, and were so profoundly felt in your own soul. But child of God, "art *thou* not inexcusable, whosoever thou art that judgest, for wherein thou judgest another *thou condemnest thyself!*" Have the men and women who sit stolid and apparently unmoved known the mercies of God as *you* know them? Have they been snatched from a horrible, impending doom by a dying Savior as *you* have? Is heaven, with all its bliss and glory, open before them, and assured to them as it is to *you?* Have their souls, reddened with sin, been washed white like snow as *yours* has? Have *they* felt the touch of Christ's healing hand, heard the tender tones of His divine forgiveness, exulted in the unspeakable peace of His salvation, had the tear-blinded vision of His agony and deathless love that *you* have? Ah, beloved, if the refusal of a sinner to give up his sins under the pleadings of the Spirit is a solemn responsibility, is not the refusal of a believer to give up his life, after he has experienced all the mercies of God, also a sad and solemn thing to the heart of that God? If the sinner is culpable in steadfastly resisting the Christ who wants to save him, are not we much more so in resisting the Christ who has saved us, and now wants to use us for His glory and the salvation of others? And how He pleads for the yielded lives of His children! Hear Him as through His servant Paul He voices His tender entreaty to us: "I BESEECH YOU therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice." What a scene is here! Not man, not Paul: but Jesus Christ, through man, beseeching His children for the lives He so much needs for His service. Picture Him entering this room to-night. As we sit with hushed expectant hearts the door opens and *He* enters! Down the aisle comes that form, once a familiar sight by the shores of Galilee, in the streets of Jerusalem, and in the thronging feasts of the people. Passing quietly to the teacher's place He turns, and we look upon the face of Jesus! There is the same smile that gladdened the hearts of His own two thousand years ago; the same familiar voice that thrilled their inmost being as it spoke the words of life and peace; the same gaze that bespeaks Him at once the man of sorrows and of tender, compassionate, quenchless love. How still our hearts grow! How *filled* the room seems with His Presence! How breathless we sit: once self-absorbed, now Christ-absorbed! And now, as the instinct of prayer steals into our remorseful hearts, we would beseech His forgiveness for our coldness which now seems to us an awful shame. We would beseech His forbearance with our selfishness which now fills us with astonishment and grief unutterable. We would beseech His forgetfulness of our lack of communion, which now in His presence seems almost unforgivable. We would beseech His compassionate grace for our failure to tell the heathen world of His love, for now it seems red-handed crime. But as our heart is flooded with the sense of our unworth, worldliness, and faithlessness, and our lips begin to move and our knees to bend in petition, behold a marvel! Do our eyes deceive us? He the King, the Lord, the Creator begins to beseech *us* the subjects, the servants, the created! Stretching forth His scarred hands, touching His blood-stained brow, pointing to His pierced side—all tokens of the mercies of God, He speaks. "Children of God, *I* beseech *you!* By the need of dying men: by the shortness of the time: by the follies of the world: by the wasted years of your life: by the secret longings of your own heart: by My blood shed for you: by My death instead of yours: by My resurrection, which is life for you: by My glory prepared for you: and by My Kingship to be shared by you—I *beseech* you by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God."

Alas, indeed, for those who will not accept Him as Savior. But alas, too, for those who, crimsoned with the blood of His redemption, sheltered from the sin-smiting hand of God by His quivering body, thrilling with exultant life from His glorious resurrection, still will not yield to Him as Lord of their lives. How can our eyes be blind to the vision of His love, our ears be deaf to the mute pathos of its appeal, our hearts fail to fill, and throb, and well-nigh burst with longing to requite in some measure by surrender, sacrifice, and suffering even unto death, His matchless love for us? Astounding to ourselves will be the spectacle of our own unyielded lives when in the great day of reward we stand in the presence of the Prince of Sufferers! The very glory that enrobes us, as it attests His grace, will be the mightiest witness against our failure of responsiveness to it. Being risen with Him, being joined with Him in fellowship of glory and kingship, we shall also be associated with Him in fellowship of judgment. With Him we shall judge ourselves! Gazing back with His vision upon our unyielded life we shall see it then as He sees it, and join in His solemn judgment upon its wasted opportunities. Tremendous thought! "But if we *judged ourselves* we would not be judged." Wherefore, let us judge *now* this question of the unyielded life as in the light of eternity we shall *then* judge it. And so shall we here see its ingratitude, its awful waste, its utter failure to carry out His perfect purpose. And so seeing, and so touched by the vision of His matchless love we shall, before "the night cometh," lay it at the feet of "Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father."

II. IT IS THE SUPPLY OF HIS NEED.

When the Master sent His disciples to bring the colt upon which He would make His entry into Jerusalem, the owners of the colt said, "Why loose ye the colt?" And they said, "The Lord hath need of him." The Lord of heaven and earth, He who could say, "The cattle on a thousand hills are mine," in infinite grace and humility of spirit deigned to say that He who had created all things by the word of His power *needed* this humble beast of burden. Even so does He need the life of each man and woman who has been born into His heavenly kingdom. Every word in this simple sentence is full of meaning.

The Lord hath need of thee, saved one. Trade, with all its rush, and fever, and wear, and waste, lays its hands upon the Christian and says curtly: "*I* need you to plan, think, toil, accumulate, and die in my service." Society, too, asserts its claim, and says: "*I* need you with your wit, beauty, talents, and accomplishments to shine in the brilliant circles of fashion, and will give you pleasure without limit if you will yield to me." Professional life lays its hand on him and says: "*I* need you to adorn your chosen calling, and will gratify your highest ambitions if you will come." But there comes a voice, softly floating down from twenty vanished centuries, a voice which whispers to every redeemed child of God in the hour when wealth, and pleasure, and ambition have failed to satisfy his secret longings; a voice which is true to-day as of old: "THE LORD hath need of thee." Suppose you were absent from home, engrossed in business, pleasure, or professional activities, and a swift messenger came to you with the tidings that your wife was in deadly peril and needed you forthwith. None of the other varied interests that clamored for your tarrying could hold you by their outcry of need. That swift-handed artist, your own heart, would quickly paint a picture of the wifely love of her who was now in jeopardy, and the whispered message, "She whom thou lovest is sick," would send you flying to her bedside. Even so, amid all the conflicting interests that lay claim to your life, you cannot escape this great truth that the Lord whom you love needs you. He who loves you as no being in the universe loves: He who left the glory of heaven: He who endured the wrath of the Father against sin: He who bled between earth and heaven, all for you: He, your risen Lord, sends you this message to-day: "*The Lord* hath need of thee."

How precious, then, is this thought that the Lord really NEEDS *us!* The other phase of this truth we all know. That we need Him is beyond question. Not only do we sing it, but daily, hourly, do we profoundly realize it: "I need *Thee* every hour." For light, help, peace, victory, power, yea for all things we need Him every moment of our existence. But that *He* needs us—how blessed! And yet it is true. "I am the vine: ye are the branches" is the message which comes to us from His own lips. But have we caught all of its meaning? Think a moment upon the symmetry of this truth. Surely the branches need the vine. It is the source of their life. From it those branches, moment by moment, draw the tiny streams of life-giving sap that feed and build up their fabric of leaf, fibre and fruit. Apart from it they could do nothing. Severed from it they starve, shrivel, and perish. But is it not also true that the vine needs the branches? For the vine bears its fruit through the branches. It cannot get along without branches. Not a single cluster of grapes does it grow upon its own main stem, but always upon some tiny branch off-shooting from it. "I have chosen *you* that *ye* should go and bear fruit, and that *your* fruit should abide." Christ is the living Vine. He is the source of our supply. But He bears His fruit through us. He needs us for fruit-bearing as surely as we need Him for life. There is a profound sense in which He cannot get along without us. Sometimes a great vine grows up behind a castle wall. No eye from without sees its hidden stem, strong, sturdy, and grounded in the rich garden soil. But it makes itself known through thousands of branches which cover the wall with a profusion of foliage, blossom, and luscious purple fruitage, delighting the eye of every passer-by. The vine is the source of the branches' life: the branches are the expression of the vine's life. So Christ is the living Vine. He is hid behind the veil that separates the eternal from the mortal, and our life is "hid *with* Him in God." Men do not see Him: "the world seeth Me not." While He is the head in heaven we are the members on the earth. Therefore the hidden Vine must make Himself known through His countless fruit-bearing branches. He stands no more in street, and field, and synagogue, as of old, to preach the glad Gospel, but He would do it through us. He does not minister to the sick and afflicted with physical hands, but He needs us to do it. He does not warn the impenitent, comfort the sorrowing, cheer the fallen by word of lip to-day, but He would fain minister thus through us, His members and branches.

Again, the Lord hath need of THEE. Observe, what a humble instrument it was that Christ declared He needed. For that triumphal entry into the city He might have chosen splendid chariot and mettled chargers, for He who created all was worthy of earth's richest and choicest. But He chose the humblest, lowliest, most insignificant beast of burden to be found, and said, "The Lord hath need of *him*." Mark, He did not simply use the colt for lack of something better, but He *chose* it, and that too, in fulfilment of Scripture. Just so, "God hath *chosen* the foolish things . . . and God hath *chosen* the weak things . . . . . and base things of the world, and things which are despised hath God *chosen*" (1 Cor. 1: 26, etc.). Those who are nothing are God's choice! And He chooses the wise and noble only when they are willing to be as nothing. He can do more with consecrated nothingness than self-sufficient pride and loftiness. And so the message comes to-day:—"You who are servants with but one talent: who feel that all others are fitted for God's service except you: who shrink with fear and trembling from every proffered opportunity: you who are the humblest, the weakest, the most obscure, 'The Lord hath need of *thee*.' You are really God's chosen ones, if you will but place yourselves in His hands in this same spirit of nothingness which He alone can use to keep the flesh from 'glorying in His presence.'" Let us appropriate this blessed truth for our very own, and put ourselves in the hands of Him who with a worm can thresh the mountains. And then as we walk the streets, as we toil at our business, as we shut ourselves into the chamber of prayer, as we bow over His Word, as we work on in the humble sphere of life where He has placed us, it will be very sweet to hourly whisper to ourselves, "The Lord hath need of *me*, the Lord of heaven and earth needeth ME!" Gladly, therefore, will we yield our lives to Him who in infinite grace tells us that He needs us, and condescends to make us co-workers with Himself through time and through eternity.

The Province of Si-ch'uen.

BY MR. MARSHALL BROOMHALL, M. A.

SI-CH'UEN,* the largest province of China proper, is situated in the West. Its name, "Four Streams," originates from the four great streams which in this province become tributaries of the Yang-tse. Its area is 154,440 square miles, with a population, according to the reduced estimate of the *Times Gazetteer*, of 45,000,000.

The whole of the province is mountainous, with the exception of the Ch'en-tu Plain, which is one hundred miles long by fifty miles wide. The natural entrance to the province from the east is through the Yang-tse gorges, which journey will be found more fully described by Dr. W. Wilson on p. 151. Passing westward the country becomes more and more mountainous, until the snow-clad ranges of Tibet announce that the borderland has been sighted. The province is rich in mineral and vegetable produce, and the dress of the people gives an appearance of comparative wealth, although the pay of the lower coolie class is extremely small. The hills are well wooded, except where they are terraced for cultivation, and the narrow roads are well paved. Space will not permit any detailed description of the features of the province, but one or two must just be mentioned. Near Kia-ting is situated the famous mountain of O-mei. This mountain, over 11,000 feet high and covered with numerous temples, even to its summit, is visited by multitudes of pilgrims, not a few of whom cast themselves down its fearful precipices in their fruitless search for Nirvana. The salt and petroleum wells, with their narrow borings through solid rock for many hundreds of feet, are a feature of great interest. During recent years the river journey has been made even more dangerous than before by a large land-slip, which has caused another dangerous rapid.

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* The province of Si-ch'uen is governed by a governor-general, and contains 12 fu, 4 chih-li t'ing, 8 chih-li chau, 6 t'ing, 11 chau, and 99 hsien cities, *i.e.*, 140 cities in all, exclusive of 12 hsien cities not shown here, which are included in the fu. *One hundred and eighteen walled cities have no resident missionary. Including lady missionaries and wives of missionaries there is only one missionary to every 240,000 souls.*

MISSION WORK.

Long before any Protestant missionaries had entered China the Roman Catholics had a large work in this province, commenced by Appiani in 1704. Probably the first Protestant missionaries to visit the province were the Rev. Griffith John, of the London Missionary Society, and Mr. Wylie, of the British and Foreign Bible Society, but no continuous effort to gain a footing was made until the China Inland Mission entered the province in 1877. The hoped-for entrance through Burmah was closed and the eighteen workers, provided in answer to prayer for the nine unevangelized provinces, were waiting for an open door. The murder of Margary in 1875 led, in the providence of God, to the Chefoo Convention of September 13, 1876, which threw open the whole of inland China. Availing themselves of this God-given opportunity, Messrs. Judd and Broumton left Wu-chang on January 2nd, 1877, for Kwei-chau; and Mr. Judd, on his return journey through Si-ch'uen, was the first C.I.M. worker to enter the province. Going down river he passed Rev. John McCarthy on his way up. Mr. McCarthy landed at Wan Hsien on April 3, made a circuitous evangelistic journey *via* Shun-k'ing, and reached Chung-k'ing May 1, where he was soon enabled to rent premises. Now followed a period of widespread evangelistic journeys, in which Messrs. Cameron, Nicoll, Easton, Geo. Parker, Riley, S. R. Clark and Baller, with others of the China Inland Mission, Mr. Leeman of the American Presbyterian Mission, and Mr. Mollman of the British and Foreign Bible Society, engaged.

Photo by] [*Dr. W. Wilson.*

The province of Si-ch'uen is especially suited to evangelistic itinerations. Dotted with villages seldom more than five miles apart, where periodical markets and fairs are held, it is easy to reach the people, to gain a hearing for the Gospel and a ready sale of Scriptures. Mr. Thompson reported that on two of his journeys around Ch'en tu he had travelled nine hundred miles, sold forty-two New Testaments, three thousand two hundred and twenty-seven Gospels, and visited one hundred and eighty cities, towns and villages. As recently as 1898 Mr. Vale reported of this district as follows: "After selling books till we could sell no more in the city (Kia-ting) we took the villages and market towns within a radius of five, ten, and twenty miles, and gradually we spread over what we call the Kia-ting district, which consists of seven walled cities and three hundred and fifty market towns. We kept at that work for six and a half years, visiting these villages time after time. I am safe in saying that we travelled thirty thousand miles, making known the Gospel in every village and city."

Such was some of the faithful and persistent plodding of those early days. The second stage of development was the opening of stations and the working of out-stations from these centres. Of the 140 cities and, at the lowest computation, two thousand market towns, after ten years' work only three or four were in any sense stations, and there were about fifty converts. At the time of the Boxer outbreak there were seventy-eight stations and out-stations, one thousand and ninety-four communicants, and three hundred and sixty-six scholars in the schools.

The third stage of the work has now been reached and demands are made on every hand for preachers.

There are now no fewer than ten societies at work in the province. These commenced their work as follows:—China Inland Mission, 1877; American Methodist Episcopal, 1881; London Missionary Society, 1888; American Baptist Missionary Society, 1890; Friends' Foreign Missionary Society, 1890; Canadian Methodist Missionary Society, 1892; Church Missionary Society, 1892; British and Foreign Bible Society, ——; National Bible Society of Scotland, ——; American Bible Society, ——.

We place the Bible Societies at the foot of the list, not because they were the last to enter, but because it is not easy to fix a date when occasional itinerations give way to settled work.

The work of the various societies is located approximately as follows: The Church of England section of the C.I.M. is east of the Kia-ling River; the other members of the C.I.M. are west of the river. The Church Missionary Society's work, which commenced upon the arrival of Mr. Horsburgh's party in 1892, is located in the north-west, and together with the eastern section of the C.I.M., is under the direction of Bishop Cassels, who was consecrated Bishop of West China in 1895. The American Baptists work on the western edge of the central plain, towards the Tibetan border. The work of the Canadian Methodists is located in a triangle, formed by Kia-ting, Tsi-liu-tsing (the salt wells), and Ch'en-tu as angles. The American Methodist Episcopal have their stations located on the direct road between Ch'en-tu and Chung-k'ing. The London Mission, with its centre in Chung-k'ing, works down the River Yang-tse, but west of Wan Hsien.

Medical work is carried on at Chung-k'ing, Ch'en-tu, Kia-ting, Sui Fu, Sui-ting, Ya-chau, and Mien-chau. Special efforts at educational work are limited to the London and the Friends' Missionary Societies at Chung-k'ing.

On July 1, 1886, occurred the Chung-k'ing riot, when all local work was suspended for a time. On July 29, 1892, was the riot at Sung-p'an, on which occasion Mr. and Mrs. Cecil Polhill (Turner) were severely handled. At Shun-k'ing there have been several risings of the people. Not long after the treaty between Japan and China had been signed, occurred the first period of general disturbance. Commencing in May, 1895, at Ch'en-tu, the riots spread to Kwan Hsien, Kia-ting, Sui Fu, Lu-chau, Pao-ning, and other places. The C.M.S. section, fortunately, suffered little. A considerable number of missionaries were obliged to leave the province for a time, though no lives were lost. During the Boxer troubles of 1900 all missionaries of all societies were compelled, by consular authority, to retire.

In 1898-9 the Yu-man-tsi rebellion occasioned considerable anxiety, but, in the providence of God, caused no serious difficulty. It was at this time that the great conference at Chung-k'ing was held, when, from January 16 to 21, 1899, between seventy and eighty missionaries of all Societies met together. The Rev. C. Inwood, from Keswick, and Rev. J. Hudson Taylor were both present. An important missionary policy developed from this conference. A standing committee to prevent overlapping and to locate new stations was appointed. (Reports are just to hand of the last meeting of this committee when the division of the field was discussed and the spheres of operations of the various Societies were outlined on a map, a copy of which is to be submitted to the Board of each Society for approval and confirmation.) A monthly periodical, the *West China News*, was also started as a means of communication between the different workers and Societies.

Our remaining space must be devoted to a few statements with regard to the work of the C.I.M.* in various stations.

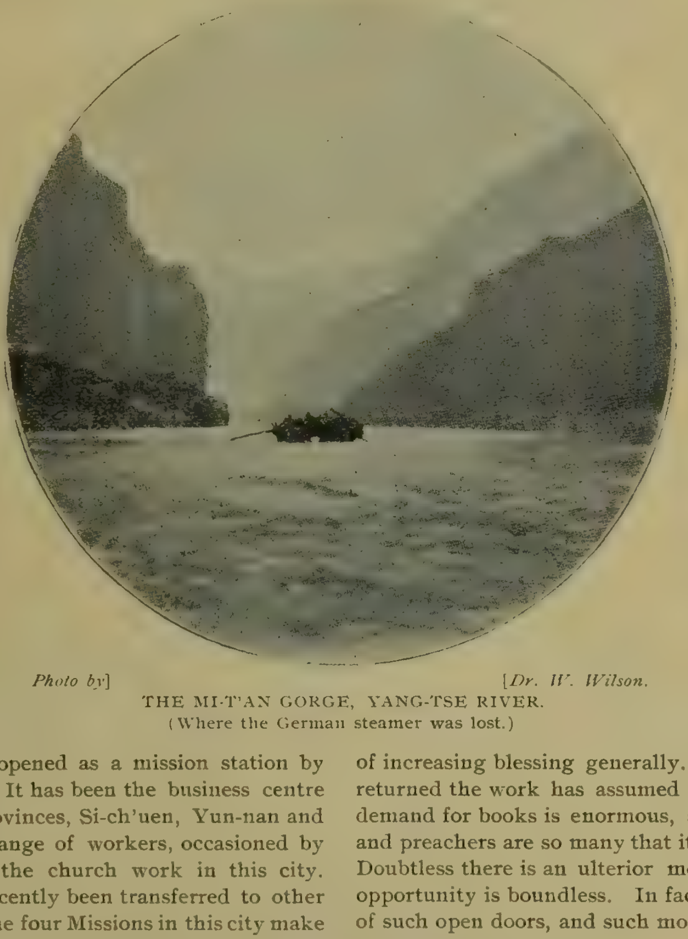

Photo by] [*Dr. W. Wilson.*

THE MI-T'AN GORGE, YANG-TSE RIVER.
(Where the German steamer was lost.)

C.I.M. STATIONS.

Chung-k'ing, which was opened as a port in 1891, was opened as a mission station by Rev. John McCarthy in 1877. It has been the business centre of the Mission for the three provinces, Si-ch'uen, Yun-nan and Kwei-chau. The frequent change of workers, occasioned by their ill-health, has hindered the church work in this city. Two of the out-stations have recently been transferred to other districts. At New Year time the four Missions in this city make united efforts by means of posters and bands of street preachers.

The Ch'en-tu prefecture has been divided among the various Societies working in that district. The C.I.M. sphere of labor contains from three to four million people. It includes ten cities and about three hundred and fifty market towns. Five of the cities have settled work. From the commencement God has raised up able native helpers through whom the work has been largely developed. The churches of Tan-lin and Mei-chau have built their own places of worship and Tan-lin supports its own pastor. P'eng-shan is also progressing favorably in this respect.

Pao-ning, Bishop Cassels' station, is the centre of the C.I.M. Church of England work. The Henrietta Bird Hospital, founded by Mrs. Bird Bishop, is located in this city. Pao-ning itself has four interesting out-stations. At Peh-miao-shen—one of these—the chapel was burned by a mob during the Boxer troubles, and many of the Christians were robbed and beaten. At the other two places the work is smaller. At T'ang-sing-pa there are about 30 communicants and an average congregation of 70 people. The work was commenced at this place through God's blessing upon a tract. At the city of Shun-k'ing there has been much opposition. After ten years of continuous efforts, Mr. and Mrs. Evans were finally enabled to rent a house. The workers here have had not a few riots, but in 1899 God gave them ten souls for their hire. The work at Wan Hsien has been especially difficult.

Ta-tsien-lu was opened by Mr. Cecil Polhill (Turner) in 1897, as a basis for work among the Tibetans.

A glance at a map will show the important locations of Sui Fu and Lu-chau as mission stations. Kwan Hsien, west of Ch'en-tu, is the centre of the irrigation works, and being on the high road to Tibet, has a constantly changing population. Sui-ting Fu had just been opened by Dr. W. Wilson as a medical mission station when the Boxer outbreak stopped the work, but he has recently returned to re-open this station.

From the time of the Chung-k'ing Conference until the missionaries were recalled in 1900 there were signs of increasing blessing generally. Since the missionaries have returned the work has assumed an entirely new aspect. The demand for books is enormous, and the requests for teachers and preachers are so many that it is not possible to meet them. Doubtless there is an ulterior motive in many cases, but the opportunity is boundless. In face of Christ's command, in face of such open doors, and such momentous consequences to each human soul, shall we not afresh ask ourselves, "Lord, what wilt Thou have me to do?"

A Limited Sphere!

The young men and women who are setting out upon foreign missionary work are sometimes spoken of as consigning themselves to obscurity, as well as confining their powers to a limited sphere. One of our missionaries in China wrote recently: "It may be that the work in this beautiful, attractive, and crowded district is limited, as some have said to me; but as I have gone over it and looked into the unoccupied valleys where work could be done, I feel that it is limited only by the strength of one man, and the hours at his disposal."—*Missionary Herald.*

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* The following are the statistics of the China Inland Mission in Si-ch'uen for January, 1900: Stations and out-stations, 31; chapels, 31; missionaries and wives and associates, 96; ordained pastor, 1; assistant preachers, 16; school teachers, 13; colporteurs, etc., 17; organized churches, 21; communicants in fellowship—male 359, female 282; baptized in 1899, 65; baptized from commencement, 907; schools, 13; native pupils, 247; dispensaries, 2; hospital, 1. In consequence of the Boxer riots we cannot give more recent figures.

A Voyage up the Yang-tse River.

BY WILLIAM WILSON, M.B., C.M.

WE have just accomplished our voyage up the Yang-tse as far as Wan Hsien. As this voyage took us through the magnificent scenery of the far-famed Yang-tse gorges, it was a time of much interest. It has occurred to me that perhaps a few particulars may be worth recording for the sake of friends in the home lands.

Photo by [*Dr. W. Wilson.*

DR. W. WILSON'S BOAT ASCENDING THE CHIN-T'AN RAPIDS, YANG-TSE RIVER.

I have been specially desirous to obtain on this voyage from reliable sources all the information I could in the form of actual figures. I succeeded in obtaining from the sub-commissioner of customs, at I-chang, some interesting particulars as to the rise and fall of water in the summer and winter seasons, respectively. At that port the average low-water level (during the winter months) is marked at zero. The rise in feet above this point is recorded daily, and the yearly customs report contains a chart representing diagrammatically the fluctuation of the river level throughout the year.

In 1896 the high-water mark was fifty-seven feet above zero. As it has been known to fall to three feet below zero, this gives a range of sixty feet between the extremes of high and low water. The year 1896 was exceptional, but a rise of forty or fifty feet is quite a usual occurrence. With such a volume of water the speed is proportionately great, and navigation becomes very difficult, sometimes almost coming to a standstill, because the number of men tracking the boats would need to be doubled and trebled, making the cost of transport almost prohibitive.

The river at I-chang is from one-third to half a mile wide. By picturing such a river in summer with an increased depth of say fifty feet, and an increased velocity up to seven or eight knots an hour, some conception may be formed of the mighty volume of water that is rushing headlong to the ocean.

Photo by] [*Dr. W. Wilson.*

DR. W. WILSON ASCENDING THE CHIN T'AN RAPIDS, YANG-TSE RIVER.

It has been calculated by Mr. Archibald Little that a rise of fifty feet at I-chang means a rise of one hundred feet above the gorges, where, of course, the water is hemmed in and obstructed by the narrow channel through which it has to flow, and so becomes heaped up, as it were.

The gorges are four in number between I-chang and the city of Kwei Fu, a distance of about two hundred miles. Through the whole of this distance the river runs between lofty mountains, but at the gorges the valley narrows down to a mere cliff with almost perpendicular sides, sometimes separated only a couple of hundred yards, and the actual river narrowed down in some places to about one hundred yards. You can rarely see more than a mile ahead, the way appearing to be blocked by a mountain side. Only as you draw near the end of each particular reach can you see the exit by a narrow gorge to the right or to the left. The rocky mountain sides run in many places sheer up from the water's edge, or rather from the bed of the river hundreds of feet below, to one thousand, one thousand five hundred, and in one place even two thousand feet high. The highest of these mountain peaks is close to the gorge known as the Fung Siang or Bellows Gorge, and is 4,472 feet high, 2,000 feet of which forms a perpendicular wall of rock.

In these gorges one was surprised to note that the current was not particularly rapid, which could only be accounted for by the great depth of the water. Regarding this, I was fortunate in obtaining reliable information from the captain of H.M. gunboat Kin-sha. This gunboat had recently made the passage of the gorges and was waiting at Kwei Fu for the rise of the river, to render it possible to ascend the new rapid and proceed to Chung-k'ing. They had a few days previously sounded the river at the entrance of the Bellows Gorge and had found the bottom at 37 fathoms, or 222 feet. It was then the low-water season, so at high-water the river would be over 300 feet deep.

The native junks, of which there must be many thousands on the river, are well made and well fitted for the work they do and the dangers they encounter. In carrying capacity they are of all sizes. Take our own boat for an example: This was a house-boat, not a cargo-boat, and yet we had on board about thirteen tons' weight of goods, the major part (over one hundred cases of 1¼ cwt. each) being Scriptures for the agent of the British and Foreign Bible Society. The boat could have taken more than twice as much and was registered at the customs as a twenty-nine ton boat. Other cargo boats run up to fifty tons in carrying capacity. Such boats require for their navigation a large crew. Our own boat's crew numbered fifty men.

Probably nothing could be more suitable for the work than their tracking lines, made as they are by the plaiting of narrow strips of bamboo. An average-sized rope will have about eighteen strands, and the peculiar advantage of bamboo rope over hemp rope is that while the latter would become soaked with water and unmanageable from its weight, the bamboo rope throws off the water at once and is dry in a few seconds.

The great length of tracking line sometimes used is what astonishes the observer who sees it for the first time. Often the trackers are quite out of sight—around some projecting headland or descending the far slope of some precipice which they have slowly ascended, sometimes five hundred feet above the water. For ages trackers have been pulling boats up this mighty river, and as one walks along the rocky shore one continually sees rocks grooved and worn away by the constant friction of these bamboo ropes. I have seen grooves worn into hard rock, several feet and even yards in length, two inches wide, and often six inches deep. Each boat's rope does not run necessarily in this one groove, for one can often count scores of parallel grooves similar in character, but shallow or deeper.

Visiting Buddhist Temples.

BY MR. GEORGE H. DUFF.

WHEREVER I have journeyed a native evangelist, Mr. Tao, a humble, earnest man, who was converted about ten years ago, has been my companion. He was a soldier living in the barracks at Kiu-kiang, when he came under the influence of the Gospel. Having thought seriously of becoming a Buddhist priest, he had spent time and money visiting the Buddhist temples among the Li mountains. He had an uncle who became a well-known and influential priest, and also had great admiration for a man who left the world and sat in the top of a pagoda near Kiu-kiang where he slowly starved to death. This priest had one bowl of rice daily, which was drawn up to him by means of a small cord. There he sat day and night till he died. Thus these poor people, who know not the way of salvation, punish and torture their bodies, hoping thereby to accumulate merit and have a more tolerable time in the life to come. Mr. Tao was saved from this make-shift religion by hearing and believing on the Lord Jesus, who satisfies his soul.

MISS ROXIE H. WOOD, of Toronto, Ont.
(Sailed November 18th, 1902.)

MISS EDITH M. ROWE, of Philadelphia, Pa.
(Sailed, November 18th, 1902.)

The first temple we visited was at a small place on the opposite side of the lake called Kiang-kong Ling. After several days' tour in the country, we came upon this place in the heat of the day, and were glad to rest a while before proceeding on our homeward journey. The priests received us in the outer guest hall of the temple. They seemed to enjoy the thought that a foreigner from across the seas had actually come to pay them a visit. When we had exchanged the time-honored questions, "What is your honorable name?" "Where is your home?" etc., etc., the evangelist told them our object in travelling through the country, and asked their attention for a short time. They were pleased to give us a hearing, and most politely begged us to become their teachers. Mr. Tao spoke for some time of their leaving home to live a lonely life in the temple, and pointed out to them how futile is the effort to accumulate merit and how impossible it is for a man to improve his own heart.

MISS F. GRACE JENNINGS, Wamego, Kan.
(Sailed, November 18th, 1902.)

To my astonishment, both priests made public confessions that they had not left their homes for the purpose of worshipping Buddha, but because of family troubles. The priest in charge told us that he had quarrelled with a brother, and when in a temper he left home rather than humble himself. His family is well-to-do and lives in the city of Kan-chau Fu. He has spent money of his own in repairing the temple, which is very comfortable. In his own private apartments there are no large ugly idols, and the place is neat and clean. It is his intention to return home soon, and to be reconciled to his brother. His hatred has been appeased by the long absence from home and friends. He inflicted punishment on himself, receiving the wrath felt towards his brother in his own person, thus giving vent to his hard feelings in a respectable and effective manner (according to the Chinese idea).

These priests represent a large class of Buddhist priests living in the temples and monasteries all over the country, who have left home to escape the difficulties of home and social life. It is commonly said of many that they have gone there secretly to escape the judgments of the law. Some certainly enjoy the lazy life which it is possible to live ; but there are others who deserve the credit of devoted service. We were invited to dinner before proceeding on our journey. After a simple meal, we remunerated the priests, gave them some books, and left feeling that our time had been well spent in seeking the salvation of these two men.

On another occasion, when travelling in the district of Tu-chang, we went to the well-known temple of Lao-ie. This temple is situated on a sandy promontory close by the lake shore, having the imperial yellow tile on its roof, and commanding a view of the lake as far as the eye can reach. That part of the lake is the scene of frequent disaster, so that a life-boat service has been established to save any who may be wrecked in time of storm. The history of the place dates back to the 12th or 13th century. When the great Yang Si-lang was fighting a battle for his country, his boat met a heavy squall, and was about to capsize when a huge turtle placed itself underneath the boat, and so prevented a sad fatality. The emperor thereupon appointed this officer to the honorary position of "Ruler of the Lake," while the turtle received the appropriate title of "Ruler in the Clear Waters." To these gods hundreds of thousands bow the knee annually, and very few boats pass that spot without beating a gong, setting off crackers, and burning paper and incense. A large proportion of boats take time to put down anchor, and when the devotees have changed their clothes, they walk up to the temple with a live chicken, which is sacrificed to the idols. "Look after your chickens as you pass Lao-ie temple," has become a common saying among the missionaries in these parts, for some have found that the poor boatman will give them a dinner of chicken whether they are ready for it or not. He will not risk asking their permission, lest his golden opportunity for honoring these deities at another's expense should be lost. It was early in the day when we reached this isolated spot, so we preached to the handful of people gathered at a shop-front close by the temple. The little group of hearers attracted a priest's attention, and he came down to see and hear what was going on. Buddhist priests are as a rule courteous to foreigners, and this man was no exception. He listened carefully to the Gospel of the grace of God, while we went on preaching to the people. I have been surprised to find such a large number of Buddhist priests who are utterly ignorant of the origin of their own religion. Truly, "they worship that which they know not."

Three Cries from Chinese Lips.*

BY MRS. CECIL SMITH.

DURING the time that I have been at home several cries from China have been ringing in my ears, and urging me to much prayer for those whose need they represent. I have told these little stories at various meetings, and God has used them to arouse prayer and sympathy on behalf of China. I trust that He may yet use them as His voice to call forth some consecrated workers, who may go with the Gospel of Life to the perishing in China.

THE STORY OF DR. TSEN.

While I was living at the town of Gan-p'ing, an out-station from Gan-shun, in Kwei-chau, in 1893, I became acquainted with a native doctor and drug-seller named Tsen. From the first time he heard the Gospel he was deeply interested in it, and he at once began to close his shop on the Lord's Day. Every morning and evening he joined the Christians in worship, for he thought it too long to wait till the next "worship day" came round. We were much pleased with his apparent zeal, but wondered how he would stand the test of social persecution. After he had been coming for a few weeks I put the test before him : "If you really believe in Jesus as your true Savior, you should take down your picture image of THE GODDESS OF MERCY from your shop and burn it." I knew that the taking of such a decided stand for Christ would at once call forth bitter persecution from all quarters. I can never forget, nor do I wish to forget, the answer that Tsen made : "*I have been seeking a Savior for forty years, and now that I have found One, do you think that I can't suffer for Him?*" He went home and at once took down the paper idol and burnt it. He afterwards brought me the charred stick that formed the bottom of the scroll. Heavy and subtle persecutions broke immediately out against him, and for a time he lost all peace and quietness in this world, yet the God of peace reigned in his heart through it all, and kept him steadfast. Since that time some other members of his family have been brought to Christ through his influence. I have found that his words were quite true ; he had been a Buddhist devotee and a vegetarian, going about from temple to temple to heap up merit for the next life. In his blind groping way he had been SEEKING A SAVIOR FOR FORTY YEARS.

Oh, think of that, dear friends! In all his long search he had never seen a missionary nor a Bible, nor heard the glad news of a Savior, until in the mercy of God we were sent to Gan-p'ing to tell the story of Jesus.

WANG TA-KO AND HIS WIFE.

Among those who came regularly to worship there were a couple of poor country people named Wang. The man had been baptized, and his wife was interested in the Gospel. They lived thirty *li*—nearly ten miles—from the city, and earned a very scanty living by the hardest of toil, but they were always regular in their attendance at the services, whether it was wet or fine. In the summer time they often arrived by nine o'clock in the morning, remaining, as a rule, until five in the evening, without a mouthful of food. On one occasion I said to Mrs. Wang, "DON'T YOU GET VERY HUNGRY before you reach home at night?"

"No," she replied, "not when I have a meal of rice before I start in the morning." What!" I said, "are there any times when you are unable to get that?" Mrs. Wang answered, "Yes! When our rice is gone and we have no money to get more, we have only the chaff mixed with hot water into a kind of porridge."

"How do you manage to walk so far with such poor food?" I asked. "Well," continued Mrs. Wang, "there was one day when I was so faint and tired on the way home that I sat down by the roadside and cried. My husband said weeping would do no good, and that we had better get away from the main road, and go behind the hills, where the passers-by would not interrupt us in prayer. We did this, and my husband prayed that God would make the hunger of soul more real than the hunger of body." "Well,

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Wang Ta-ma, what then?" I asked. "Why, of course," she said, "we were not hungry after that; I got up and walked the rest of the way home, prepared a supper of rice husks, and after eating this we went to bed feeling quite happy."

Their extreme poverty is painfully manifest in this, and one would not think it possible for *them* to give anything to the Lord's work. They had, however, a great longing to give something, and it was accepted of God, according to what they had. After a time "the abundance of their joy and their deep poverty abounded unto

THE RICHES OF THEIR LIBERALITY,"

as the following incident will show:

As is common in Chinese houses, the guest-room was in the centre of our house, with a large room on either side. It had no windows, and the only natural light that came to it was what filtered through the paper covering of the lattice-work doors. The floor was of earth, and in winter this got very damp and sodden. Moreover, our feet had worn little hollows in front of our chairs, and when the rain was heavy these became so many little puddles of mud and water. It was impossible for us to kneel in worship, and I had tried in vain to get some straw mats or hassocks for the people to kneel on. After some time I gave it up, and had even ceased mentioning it in prayer to God as a need. One very hot Sunday in July, Wang and his wife were late for the service—a most unusual thing for them—and all the other members agreed that they must have ague, or such a thing would never have happened.

As I gave out the first hymn, Mr. and Mrs. Wang appeared in the doorway. They looked very hot and tired, and we wondered for a moment what were the bulky burdens which they carried on their backs. They came forward to the centre of the little group of ten or twelve worshippers, and then each of them laid at my feet

FIVE NICELY PLAITED STRAW HASSOCKS,

saying, "This is my present to the Church." Knowing their deep poverty I thanked them warmly, and added, "You shall be paid for these." "Oh, no! Oh, don't," they replied, "we can do so little for the Lord's work, do let us do the little that we can."

"Where did you get them?" was the question upon every one's lips, for straw was very scarce at that time, and I had failed to get anyone to make them for me. The reply gave further proof of their loving zeal. Mr. Wang said, "Well, in the day-time, when we were at work in the fields, we looked about for a little scattered straw, and then, after our day's work was done, we went and gathered it up." "But," said I, "working so hard as you do, how could you possibly find time to do this extra work?" "Oh," he answered, "we just stayed up a few nights and plaited them." My heart was very full that day as I saw these evidences of real devotion to God on the part of these poor peasants, who but a little while before had been in the darkest of heathenism. I could only think of them in their poverty as being "rich toward God," and rich indeed they are in another way also—they are being used in bringing the Gospel to their neighbors and friends.

Mrs. Wang is an Aboriginal woman, of the Hwa-miao tribe, and so she has unbound feet. She was never so extravagant as to walk the whole thirty *li* and back in her shoes, but instead carried them in her hand till she came in sight of the house, and then put them on as a mark of respect for the worship of God and for us.

CAN WE BE SAVED?

One other cry from China rises up in my heart, and I pass it on to you, as a loud appeal for help from the aged women in the almost countless villages and hamlets of China. I was about to leave Kwei-yang Fu for another station at Hing-i, ten days' journey to the southwest, and before doing so I went out for a short visit in the country with two Chinese Christian women from Kwei-yang.

While staying at a village I visited a number of hamlets round about—places where no foreign woman had ever been. I was very kindly received, in one place particularly.

SEVERAL WOMEN OF SEVENTY OR EIGHTY YEARS OF AGE

gathered round me, and listened very attentively. I told the Gospel story as briefly and simply as possible, while they were getting dinner for my companions and me. We also taught them a very short prayer. I think they understood what we wanted them to grasp. I saw tears in some eyes as one and another said, "Why! I'm so old now, having little memory left, and I never heard this strange story before, but it is *very* good to listen to."

All too soon I saw, by the slanting rays of the sun, that it was time for us to be going homeward, if we did not wish to lose our way among the lonely hills, as I once had.

With great difficulty did I unloose their hands from holding me by the loose sleeves of my coat, and as they saw that I must go, one and other of them said,

"YOU'LL COME BACK SOON, WON'T YOU?

We do so want to hear more of these good words." My life and service were now to be in a distant part of the province, and it was most unlikely that I should again visit the villages around Kwei-yang, so, very sadly, I had to reply, "No, I don't expect that I shall ever come back."

"But surely you'll send someone else, won't you?" was their next eager question, and to this also I was compelled, with a very heavy heart, to answer, "No, I can't do that, because there's no one else to send." We were obliged to hurry, so began running along the footpath between the rice fields. As we did so, the cry came after us, and it has been ringing in my ears very often since that night, "*Can I be saved with hearing only once?* Oh, tell me, can I be saved with hearing only once?" Fellow believers who read these words, God has made us

STEWARDS OF THE GOSPEL.

All the riches of God's grace therein revealed are not intended for us alone, but for "every creature" in "the uttermost parts of the earth." Are we acting as faithful stewards of the Gospel if we continue to disregard these and many similar cries from converts and enquirers in heathen lands? As the man of Macedonia called upon Paul to go over and help them, so do thousands of native Christians and earnest seekers after the truth in China, call to-day upon Christians in other lands, "Oh, brothers, who have long had the light, 'Come over and help us.'" Who will answer the call?

A Burning Shame.

The Church of Christ, with forty millions of members in her Christian and Protestant communions, and with eight or ten millions of pounds sterling in the treasuries of British and American Christians alone, at the opening of the twentieth century of the Christian era, with all the couriers that God has put at her disposal, has not once yet carried the proclamation of her King to the ends of the earth; and there has not been one generation since Christ ascended, in which every human soul could be said to have had even one hearing of the Gospel message. I solemnly affirm before God that this is a burning shame to the Christian Church—that we have no right to talk about having done our duty, that we have no ground for indulging in the language of self-gratulation, that we have no right to speak of our fidelities, to dwell on our successes, or to think of the generosity of our gifts. This is all a most contemptible and contemptuous treating of the Lord our God. There is not the slightest practical difficulty in reaching the whole world—the race that now exists on this globe, the very generation of which we are forming a part—with the Gospel, if the Church would but awake to her duty.—*A. T. Pierson, D.D.*

Tidings from the Provinces.

Personal Items.

TELEGRAMS HAVE APPEARED in the daily papers to the effect that Hsing-i, Kwei-chau, was in the possession of the Kwang-si rebels. We are thankful to learn that Mr. and Mrs. C. G. Lewis, workers at that station, have arrived safely at Kwei-yang.

MR. R. A. MCCULLOCH has been called home to Australia on account of urgent family matters, in connection with the sudden death of his brother. We are assured that many prayers will follow him, in the hope that his way may be speedily opened up to return to the work in China.

SEVERAL WORKERS have been detained at Hwuy-luh, Chih-li, for the last six months, because of the British consular restrictions against single ladies returning to Shan-si. These restrictions having now been withdrawn, Misses Barraclough, French, Gauntlett, Way, and Mr. and Mrs. McKie are proceeding to their stations in Shan-si.

IT IS WITH MUCH SORROW that we report the death of another valued worker, Miss Lucy C. Smith, at Kwei-k'i, Kiang-si, from an attack of typhoid fever. We deeply sympathize with the bereaved friends in England and with her sister, Miss E. M. Smith, and the other workers at Kwei-k'i, and ask an interest in the prayers of our friends on their behalf.

WITH PROFOUND SORROW, we have to record the death of yet another valued worker. Mr. C. H. Laight, who arrived in Shanghai, from furlough, on October 15, passed away at I-ch'ang on November 9th, from dysentery. Our brother when leaving Shanghai appeared to be in the best of health, and was returning to Kwei-chau full of hope for the future of the work there. By his sudden removal we are again solemnly reminded of the uncertainty of the duration of our present opportunities.

Items of General Interest.

THE EVACUATION OF SHANGHAI began on November 22nd by the departure of the Japanese contingent.

THE LAYING of the San Francisco-Honolulu section of the trans-Pacific cable was commenced on December 14th.

WE HAVE BEEN GRIEVED to learn of great damage done to the crops in the Yu-wu district, in Shan-si, through a very severe hail-storm, just as they were ready to be reaped. Mr. Lawson writes that the people are almost frantic with grief, as it means further suffering, when plenty was in sight.

THE EMPRESS DOWAGER has decided to construct a branch railway from the Peking-Hankow main line to the Western Tombs. The distance is only thirty miles. The construction will be entirely Chinese, and will be under the direction of a Chinese engineer. The cost is to be defrayed out of the revenue of Chih-li province.

THE FUNERAL of the late Viceroy Liu Kun-yi, of Nanking, took place on November 16th. The obsequies were carried out with imperial pomp, in accordance with the commands of the dowager-empress. Sixty-four men carried the coffin, which was followed by the British Admiral and his staff, the foreign consuls, the naval and military officials, and an immense retinue of Chinese officials. Seventeen warships were anchored in the river. The foreign men-of-war fired minute guns while the procession wended its way to the jetty, where a Chinese cruiser was waiting to bear the remains to the deceased's native province of Hu-nan. The cortege escorting the remains formed an imposing spectacle, and was a tribute to the universal respect accorded to the memory of the upright statesman.

The Boxer Attack on Ch'en-tu.

Our readers will recall the press reports of a Boxer attack on Ch'en-tu, the capital of Si-ch'uen, on September 15th. The following account of this affair by the Ch'en-tu correspondent of the *North China Herald* will be read with a sense of grateful relief :—

"On Thursday, September 11th, the 16,000 students who had been cramped in their brick stalls for a day and two nights poured forth from the examination halls. The Scottish Bible Society, under the management of Mr. Murray, assisted by Dr. Wolfendale and the native Christians, was ready for them, and 17,000 portions of the Scriptures were distributed Considering the troubled condition of the province it seemed a great undertaking. Wherever the present dissatisfaction lies, it is evidently not in the literary classes, as Mr. Murray strongly asserts that he had never been treated so courteously by officials or students ; that there was not the least sign of ill-will evidenced, and to their surprise many students returned and asked for the remaining books that made up the four Gospels. The good-will emanating from the students just now augurs a brighter future for Si-ch'uen.

"At an early hour on Monday, September 15th, the whole city was thrown into a state of wildest confusion. The Boxers had entered the city, and were destroying the Great East Street. The people were so panic-stricken that had a couple of hundred men instead of a couple of tens entered, they might have plundered the city with little resistance. As no one could speak definitely, the merchants and people stood behind their closed doors in a state of abject fear. Twenty or thirty men armed with swords had made their way into the city, and directed their course toward the viceroy's ya-men. It is said the viceroy called in his bodyguard, and closed the gates of his ya-men. Whether the Boxers expected to be joined by others who had previously entered the city, or whether they were hypnotised, and entered the city duped by their leaders, it is hard to say. They reached the heart of the city, and almost the doors of the viceroy's ya-men, before any resisting power was met. They were finally encountered on one of the large silk streets, and an engagement followed in which as many soldiers as Boxers were killed. Following this was a rice panic, as everybody rushed to the rice shops, and rice went up to a dangerous price, considering that there were 30,000 visitors in the city.

"Tuesday morning, about nine a.m., Ch'en-tu was again in the clutches of a panic. The excitement of the previous day had so unnerved the people that on the first cry of alarm they were ready to close their shops or houses. The panic spread so rapidly that in an incredibly short time all business was suspended, and the city gates closed. It was rumored that an attack was made on the Roman Catholic mission outside the North Gate. The beggars of that vicinity rushed into the city and shouted, "The Boxers are coming." Everybody, alarmed, dropped what they had and ran, whereupon the beggars gathered together what booty they conveniently could and retired. In the afternoon business was resumed.

"Peace again reigns through the city (September 18th), and there is an undercurrent of chagrin that the whole city could be so demoralized over twenty or thirty Boxers. One lesson learned from this excitement is that the people in Ch'en-tu are not adverse to the foreigners, and that there is now little, if any, sympathy with the Boxers, who are looked upon as brigands. The feeling is general that when the new viceroy arrives the country will soon clear up. It is very strange, yet true, that the present viceroy has lost his grip. It will be a great relief to him when his successor arrives, which, according to the latest advices, will not be until the 25th. Business is suffering to such an extent that all the merchants will hail a cessation of the troubles."

Shan-si.

KIH-CHAU.—"Recently I visited Hsiang-ning Hsien, an out-station twenty miles from here. We have a chapel there in charge of a native, and a few believers, but at present they are in a very unsatisfactory condition. This is one of the places where the devil, unable to do much mischief by persecution in 1900, is now hindering the work by jealousy and unbrotherly feeling among the members. It is sad that some whom God has honored by bringing them through bitter suffering and torture have now become instruments in the enemy's hand to foster discord."—*Alfred Jennings.*

YU-WU.—"We have had the joy of receiving twenty-eight of our former members back into church fellowship, who, so far as we are able to judge, are deeply penitent, and seeking, in much humility of soul, to serve the Lord. A few others have also given in their names, and may be received again at our next monthly gathering ; but many, alas ! who have departed from the Lord, are still living in sin and walking after the sight of their own eyes, which grieves us very much. The compensation given to the Christians has, I firmly believe, done more harm to them spiritually than the

Boxer movement did them physically. Many evils, such as covetousness, pride, strife and hatred, disunion, opium-smoking, theatrical-going, gambling, intermarrying with the heathen, etc., to which the churches were almost strangers before, have crept in among them. May I ask your earnest united prayers for all who have gone astray, that they may soon be brought back to the Lord, and also for the outpouring of the Holy Spirit, by whose power alone these evils can be removed?

"Our chapels here and at Lu-ch'eng have been rebuilt at a cost of seven hundred and fifty-three taels—Yu-wu, 504.78 taels; Lu-ch'eng, 248.17 taels—which has been defrayed by the natives themselves, a tenth of their compensation having been given for that purpose.

"Our house and rooms for women's work have also been completed, but we still require a house for Mr. Urquhart, and rooms for men's work, which will cost $315. We trust we may be in a position to build in the spring. For the present it is very pleasant to have the workmen off the premises, after having had such a long time superintending them.

"Mrs. Lawson, who has again joined me in the work, received a warm welcome from the Christians, especially from the women. As we are hoping to begin opium refuge work in the autumn, we shall be glad of your prayers that God may greatly bless the winter's work to the restoration of backsliders, and to the salvation of precious souls."—*Dugald Lawson.*

Kiang-si.

KU-LING.—"In the capital of this province it is reported that 24,000 have died of cholera since the early spring. When we passed through there, and were detained one and one-half days waiting to change from the native boat to the small steamer, the natives were dying so rapidly that coffins could not be supplied, though the undertakers were all working day and night. Death and sorrow are on every side, reminding us that the time is short, and that we must be up and doing while we have the opportunity to preach and live the Gospel."—*Mrs. W. S. Horne.*

NAN-CH'ANG.—"The people of this city are very indifferent to the Gospel. They know that we do not help in lawsuits, and prefer to go where they get help. It was the same during our first years at Kih-au. The hard ground needs to be worked, and the sod needs to be turned more than once before a fine crop is raised. We are working in faith (as all farmers do), and sow beside all waters, watering the seed with our prayers and tears. I hope and pray that this district may have a future of blessing, with the salvation of many souls. All is very quiet, and we are well, but cholera has taken from this place between two and three hundred souls a day for over a month. It has abated somewhat now."—*A. E. Thor.*

Ho-nan.

K'AI-FENG FU.—"It has been quite remarkable to witness the interest shown in the Gospel services. Each Sunday afternoon finds a little group going forth to hold an 'open air.' Pictures are fixed to a wall and the crowds soon gather. We can preach thus without let or hindrance. An invitation to the evening meeting at the hall is given and we return home. So large were the crowds that came at night that we had to move into the courtyard. Three or four lamps hung round serve to light it. The quiet stars overhead and the eager throng gathered below, serve to make a picture that will not be readily effaced from my mind. How they listened! Standing shoulder to shoulder, sometimes as closely as they could be packed, they heard for the first time the words of life. One dear old man was led in by a little girl. She was eye-sight for him, and helped to relieve the monotony of his blind existence. Night after night they came, age and youth. It was a pretty sight to see—the old man leaning on his stick and the child resting up against him. He stammered badly, and one day when I was talking to him he asked, with evident concern, 'Do you understand me?' On receiving an answer in the affirmative, he told me how they would talk over all they heard at the meeting. Should he forget something, she would supply that which was missing and vice versa, so that between them they could recall most of what they heard—precious truths from the Word of God. The dear old man rose up one night to testify that he believed in Jesus to the saving of his soul. Pray for many such."—(*Dr.*) *G. W. Guinness.*

Monthly Notes.

BIRTHS.

August 14th, at Ch'en-tu, the wife of J. Hutson, of a son, Archibald Leslie.

September 17th, at Lao-ho-k'eo, the wife of A. W. Lagerquist, of a son, Paul Arnold.

October 6th, at Shanghai, the wife of W. Hyslop, of a son, Robert John.

October 9th, at Pa-chau, the wife of J. C. Platt, of a son.

October 12th, at Ning-po, the wife of A. O. Loosely, of a son, Robert O.

October 16th, at Sui Fu, the wife of A. H. Faers, of a son, Robert Letten.

October 20th, at Shanghai, the wife of the late Andrew Wright, of a son.

November 5th, at Gan-k'ing, the wife of W. Westwood, of a son, Walter Percy.

MARRIAGES.

November 18th, at Shanghai, W. J. Doherty to Miss B. M. Davidge.

November 18th, at Shanghai, Dr. F. A. Keller to Miss E. E. Tilley.

DEATHS.

November 9th, at I-ch'ang, C. H. Laight, of dysentery.

November 11th, at Kwei-k'i, Kiang-si, Miss L. C. Smith, of typhoid.

ARRIVALS.

October 15th, at Shanghai, *J. and *Mrs. Brock and three children, *C. H. Laight, *J. Moyes, Geo. M. Franck and Wm. C. Chapman, from England.

October 20th, at Shanghai, * Mrs. Ford and two children, and Misses * Fearon, *Guthrie, *H. Johanson, and * J. Hoskyn, from England.

October 25th, at T'ien-tsin, *K. R. J. and Mrs. Hill and two children, * Mrs. C. G. Soderbom and two children, and * Miss D. Lindvall, from Sweden.

October 26th, at Shanghai, Misses *Martha F. Y. Kohberg and *Gina S. Anderson, from America.

October 27th, at Shanghai, * Mrs. C. F. E. Davis and two children and Misses Lily Trudinger and Annie E. Smith, from Australia.

October 28th, at Shanghai, *A. and *Mrs. Lutley and child, * C. H. S. and * Mrs. Green and two children, Misses *J. Gregg, *C. Gates, *A. M. Baller, H. A. Gough, A. Knights, M. Gregory, H. Anniss, H. L. Thomas, K. M. Aldis, C. F. Tippet, and C. Landmark, from England.

October 31st, at Shanghai, *A. T. and *Mrs. Polhill and child, and *Miss Drake, from England.

November 3rd, at Shanghai, Chas. A. Fleischmann, from Australia.

November 16th, at Shanghai, *A. and * Mrs. Berg, Misses * S. Engstrom, * F. Prytz, * J. *af* Sandeberg, * A. Eriksson, and S. Lagergren, from Sweden; Mr. *T. Sorenson, from England, and Miss C. Rasmussen, from India.

November 22nd, at New York, per S. S. St. Paul, Rev. E. Folke.

December 3rd, at Seattle, per S. S. Karra Maru, Mr. E. C. Smith.

December 9th, at New York, Mr. R. Grierson, from England.

December 11th, at New York, per S. S. Oceanic, Mr. and Mrs. G. T. Howell and child.

* Returning.

DEPARTURES.

November 8th, from Shanghai, Mrs. Hyslop and two children, for England; R. A. McCulloch, and G. H. Williams, for Australia.

Recent Baptisms.

SHAN-TUNG—	
Chefoo	7
SI-CH'UEN—	
Lu-chau	10
KWEI-CHAU—	
Tuh-shan	4
HU-PEH—	
Lao-ho-k'eo	13
KIANG-SI—	
An-ren	5
Peh-kan	4
Chang-shu (out-station)	6
Kien-ch'ang (out-station)	1
CHEH-KIANG—	
Wun-chau and out-stations	18
Huang-yen (out-station)	1
HU-NAN—	
Ch'ang-teh	2
	71
Total during 1902 ...	426

Editorial Notes.

THE BOUND VOLUME of CHINA'S MILLIONS for 1902 will be ready about December 30th. Price, fifty cents per copy.

We would remind our readers that all subscriptions for CHINA'S MILLIONS expire with this issue. An early renewal would be appreciated.

We shall be obliged if our readers will kindly notify us of any change of address, in order that we may make the corrections on our mailing list. Disappointments will thus be avoided.

A Farewell Meeting to commend to God our third outgoing party for this season will be held at the Toronto Mission Home on Friday evening, January 2nd. The members of this party will be Miss Leila A. Batty, of Meaford, Ont. (returning), Miss Jane B. James, of Hamilton, Ont., and Miss Mary E. Funk, of Dunnville, Ont. They will sail from Seattle January 13th, per S.S. Iyo Maru.

We are glad to announce that Dr. Howard Taylor has written a book, entitled "These Forty Years," which is a new, short history of the China Inland Mission. The book is a definite addition to the literature of the Mission, for while it covers some of the same ground referred to in Mr. Taylor's "Retrospect," and in Mrs. Howard Taylor's "The Story of the China Inland Mission," many new facts are introduced, and in addition, its record is brought down to date. We trust that the book will be out of the hands of the printers and ready for delivery toward the first of the year. Orders may be sent in at any time, with the understanding that the book will be delivered as soon as it is published. Its price will be $1.00.

The Prayer Union Cards for the year 1903 are being prepared, and we hope to send them out before the beginning of the new year. If any of our friends who are members of the Prayer Union have changed their address, will they not immediately advise us of this, as we are revising our list of names, and desire to be as accurate as possible? We shall be glad to receive any new names of praying friends to add to our list, either direct from the persons who wish to join the Union, or through friends who may obtain such names and forward them to us. For the information of all, we would say that the Prayer Union is open to any of the Lord's children who desire to offer definite prayer on behalf of China. The annual voluntary fee is 25 cents.

The outgoing party of ladies mentioned in our last number reached the Pacific Coast in safety on November 15th, having been helped on their way by kind friends in Chicago and St. Paul. At Seattle they were met and entertained by interested friends, who on November 18th saw them safely started on their long voyage across the Pacific. We have been pleased to learn of the safe arrival of their steamer, the Shinano Maru, at Yokohama, Japan, on the 7th inst. On page 152 we introduce to our readers the three members of the party who are going to China for the first time. Miss F. Grace Jennings, of Wamego, Kan., was a student at the Gospel Union Missionary Institute, Kansas City; Miss Roxie H. Wood, of Toronto, is a graduate of the Toronto Bible Training School; and Miss Edith M. Rowe, of Philadelphia, Pa., was a student at the Moody Bible Institute, Chicago.

The visit of Mr. E. J. Cooper has been a great blessing in Philadelphia and New York, where he has held meetings during the last few weeks. As one who has passed through the Boxer troubles in China, and has suffered the loss of his beloved wife and child, and in addition, as one who has known much of the sustaining and comforting grace of God, he has been able to bear testimony to the faithfulness of his Father in heaven in a way that has thrilled and encouraged many hearts. Mr. Cooper begins meetings in Boston in the near future, and subsequently proceeds to Toronto. After holding meetings in Canada, he expects to go on to Chicago for meetings there. He will then proceed to China.

Mr. Frost returned home about the middle of November, having been absent in England and Switzerland for two months. He was much blessed in his service while he was away, and had the privilege of meeting and conferring with most of the brethren connected with the Mission in London, as also with Mr. and Mrs. Taylor, at Chevalleyres, Switzerland. He found Mr. Taylor fairly well, though not sufficiently strong to give promise of his resuming active service, either at home or in China. Mr. Hoste spent most of his time in London, conferring with the brethren there about Mission affairs. Just before Mr. Frost left for America, Mr. Hoste, accompanied by Mr. Sloan, took his departure for Germany and Switzerland. In Germany he held a number of meetings, and in Switzerland he remained at Chevalleyres, in company with Mr. Taylor, conferring with him about the future of the Mission. After some thirteen days at the latter place, he proceeded to Marseilles, where he took steamer for China toward the end of November.

We are glad to announce that God has prepared help for us in the Philadelphia work by giving us the assistance of Mr. and Mrs. George T. Howell, lately connected with the Mission service in England. Mr. and Mrs. Howell were actively engaged in the work in China for some years; and more lately, since Mrs. Howell's health failed and it was necessary for her to return home, Mr. Howell has been serving in connection with the business department in London, and in representing the Mission in deputation work. Our friends have been specially prepared, therefore, for the service of the Mission on this side of the water, and we are assured that their presence and work here will be for the strengthening and upbuilding of our new centre in Philadelphia. We would commend these dear friends to the loving sympathy and prayer of those who remember us before the Lord.

In anticipation of what would be needed in connection with Mr. and Mrs. Howell's coming to this country, God laid it, some time since, upon the heart of a beloved friend to supply the money for the rental of a Mission Home in Philadelphia for a year, and also to supply a large portion of the money which is needed for the furnishing of the same. Since then, other friends have come forward asking to have part in the furnishing of the Home. Thus, weeks before Mr. and Mrs. Howell were secured, a full provision was made for all present needs in connection with this new Home. This surely was "goodness and mercy" following hard upon us, and we offer our heartfelt thanks to our Father in heaven for His tender dealings with us. The house needed is not yet obtained, but several homes are in sight, and it only remains to be decided which of these may prove most suitable.

China Inland Mission.

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D. E. HOSTE,
Acting General Director, SHANGHAI, CHINA.

HENRY W. FROST,
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The members of the Council meet at Philadelphia or Toronto, as may be most convenient for them; those meeting at Philadelphia deal with Mission matters in the States, and those meeting in Toronto, with Mission matters in Canada.

Mission Offices and Homes.

IN THE UNITED STATES:
OFFICES, 702 Witherspoon Building, Philadelphia, Pa.
HOME, 1326 DeKalb Street, Norristown, Pa.

IN CANADA:
OFFICES } 507 Church Street, Toronto, Ontario.
HOME }

Form of Bequest.

I give and bequeath to the China Inland Mission, the sum of....................................dollars; and I direct that the Release of the Director or Treasurer for the time being of the said Mission in North America, shall be a sufficient discharge to my executors in the premises.

Our Prayer Meetings.

Prayer Meetings on behalf of the work in China and connected with the China Inland Mission are held in the following places:

Toronto, Ont., 507 Church Street	Every Friday, at 8 p.m.
Toronto, Ont, 307 Davenport Road	Every 2nd and 4th Monday, at 8 p.m.
Hamilton, Ont., 45 Caroline Street, North	1st Thursday of each month, at 8 p.m.
Ottawa, Ont., Y.M.C.A.	2nd Friday of each month, at 8 p.m.
St. Andrew's, Que., Congregational Church	Last Sabbath of each month, at 4.15 p.m.
Halifax, N.S., 94 Victoria Road	Last Monday of each month, at 3.30 p.m.
Bedford, N.S., at Miss M. E. Pryor's	1st Wednesday of each month, at 4 p.m.
Germantown, Pa., Church of Atonement, Chelten Avenue	Every Wednesday, at 8 p.m.
Germantown, Pa., Mrs. Dewce's, 5010 Germantown Avenue	Every Thursday, at 4 p.m.
Newburg, N.Y., Pilgrim Chapel, 94 William Street	1st Monday of each month, at 7.30 p.m.
Harrisburg, Pa., 5 North Front Street	2nd and 4th Mondays of each month, at 8 p.m.
Buffalo, N.Y., Memorial Chapel, Cedar Street, between William and Clinton Streets	Every Friday, at 8 p.m.
Cleveland, Ohio, Mrs. Allen's, 161 Putnam Street	1st Monday of each month, at 7 p.m.
Atlanta, Ga., Y.M.C.A., North Pryor Street	2nd Wednesday of each month, at 4.30 p.m.
Los Angeles, Cal., 658 West Twenty-first Street	1st Monday of each month, at 7.45 p.m.
St. Louis, Mo., 3880 Washington Boulevard	1st and 3rd Thursdays of each month, at 3.00 p.m.
Raleigh, N.C., Tabernacle Baptist Church	Every Monday afternoon, at 4.00 p.m.

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